

# CHRISTIAN CENTURY

## WHICH ROAD?

*If we could go back to the forks of the road—  
Back the long miles you have carried the load,  
Back to the place where you had to decide  
By this way or that through your life to abide:  
Back of the sorrow and back of the care  
Back to the place where the future was fair—  
If you were there now, a decision to make,  
Oh, pilgrim of sorrow, which road would you  
take?*

*Then, after you'd trodden the other long track,  
Suppose that again to the forks you went back,  
After you found that its promises fair  
Were but a delusion that led to a snare—  
That the road you first traveled with sigh and  
unrest,  
Though dreary and rough, was most graciously  
blest  
With balm for each bruise and charm for each  
ache—  
Oh, pilgrim of sorrow, which road would you  
take?*

—Nixon Waterman.

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# The Christian Century

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## EVENTS OF THE WEEK

Norway and Sweden have finally separated without war. The decree is entered, and hereafter

### Separation. Scandinavian

each will go its own way. An agreement on terms, after much difficulty, was reached Saturday, the 23d. A protocol is being prepared for the signatures of the representatives of the two countries. The settlement is a compromise between Sweden's limited and Norway's wider proposals, and the treaty comprises also an alliance conserving the independence of the Scandinavian peninsula. Considerable interest is aroused by the determination of the Norwegians to hold a plebiscite to decide the form of their future government. Among the more enlightened the sentiment in favor of a republic is increasing, but surrounding influences are hostile, and the birth of a republic, while it would be gratifying in the extreme to this side of the world, can hardly be looked for.

The German-French-Moroccan situation gets no better fast. Germany has increased her demands, but the effect has been only to arouse France, where there is no longer any talk of yielding to the "war lord" for the sake of peace. An old and astute French politician, Clemenceau, says: "I see clearly that an attempt is being made to frighten us into opposition to England, but so far as we are concerned the fright cannot take place." Several times the Emperor has acted as if he thought a free people can be cajoled, hoodwinked, or bullied, and in nearly every instance the effect of his efforts has been the opposite of what he intended. Bebel, the great Socialist leader, points out that Germany has gained nothing by the recent embarrassment of Russia, but has on the other hand alienated France and exaggerated the soreness of Great Britain; and all out of an abnormal land hunger.

"There is no politics in graft," says a Chicago paper sagely. No well informed or half informed man

### Graft.

ever thought there was. There is no more politics in graft than there is in a municipal campaign, or any other election with purely local issues. And the failure of Americans to divorce state and city affairs from national party politics is the chief reason for the corruption and crime that prevail to-day in those fields. There is no more reason why a man should be elected mayor of the city because he is a Democrat or a Republican than because he is a farmer or a merchant, or has a taste for chrysanthemums. But grafters have all along infected party politics into local elections, to the endless confusion of the voters and the victory of the spoliemen. It is

an amazing and interesting fact that the vote by which Tammany or any other corrupt machine keeps itself in power is in the main a Logus vote. This field will continue to be attractive, not to the Scribe and the Pharisee, but to the Christian citizen whose Bible has the decalogue and the Sermon on the Mount in it.

Evidently the time has come when politics and morals can no longer be successfully divorced.

### Reign of Conscience.

Separation of church and state is sound doctrine, but the emasculation of citizenship, the slavery to party, and the dominance of the vicious, lying, perjured, rum-soaked minority in state and city and national councils is no more. And it is time, high time! The good people have been either remarkably patient, or inexcusably indifferent, or afflicted with temporary blindness—perhaps all three. But the revival of vital religion, the new feeling for Christ, and the clearer conception of the imminence and transcendence of his kingdom are working political revolution. The Ohio Methodist conference has lifted up its voice in indignation, denouncing Governor Herlick, who was forced upon the ticket "at the dictation of the unsavory political boss of Cincinnati over the protests of more than 100,000 of his own party."

Rev. P. A. Baker, general superintendent of the American Anti-Saloon League,

### Anti-Saloon League.

addressed the third annual union meeting of Chicago pastors on Monday of this week. His remarks were greeted with applause by about 500 Chicago ministers. Mr. Baker said the Illinois ministers were about five years behind the church in Ohio, so far as compelling observance of the liquor laws was concerned. In five years' time he stated they would be strong enough to issue orders to a governor or a United States senator or even a President. He was loudly cheered when with uplifted arms he said, "Praise God for Joe Folk," and when he quoted Gov. Hanly of Indiana. "Gentlemen, I demand of you that these amendments be made in this law for the protection of the people of Indiana from the ruinous effects of a traffic which is condemned by everyone not engaged in it."

Four Chicago packers pleaded guilty and were punished by fines aggregating

### Packers Guilty.

\$25,000, but the jail sentence was not inflicted. It is generally understood that these men had used only such methods as are common in all great corporations. They have not been prosecuted vindictively, nor are they held up to obliquity as sinners above all that dwell in America.

But what a condition of civilization, when it is generally understood and acknowledged that "all great corporations" are law breakers! The accused have confessed that they solicited and accepted rebates from six of the great railways of the country. This puts the railway companies in a corner as likewise lawless. Almost every railroad president appearing before the senate committee has insisted that, since the Elkins law, rebates had been discontinued and therefore further legislation was unnecessary. Now it begins to look as if some one was dangerously near perjury, and the agitation for rate legislation is sure to be revived. At last the administration has scored in litigation against rich rogues.

Six were killed and twenty-five wounded Friday in a political riot at Cienfuegos, Cuba, one of the

### Cuban Disorders.

dead being Congressman Villuendas, leader of the Liberal party and ablest man in the lower house. The others killed and injured comprise civilians and policemen. It is stated in the official account of the trouble that the police, hearing that a quantity of arms was stored in the hotel, went to seize them, and were met with armed resistance.

A search of the hotel revealed two dynamite bombs in the room occupied by Villuendas. The police, in searching the hotel, were carrying out the order of a judge who was informed that explosives were hidden there.

It is reported that Chief of Police Illance entered the Correctional court at Cienfuegos on Thursday and threatened Senor Villuendas with a revolver. This gives color to the idea that the police wished to get rid of Senor Villuendas.

The feeling in Havana Friday night was most intense. The Liberals are bitterly denouncing the government, saying they have received no advices from Cienfuegos because the government will not permit the use of either the government telegraph lines or of the cable lines.

One party claimed there was great danger of further disorders at the election of members of the boards of registration, which was to occur Saturday. It is not at all likely that the disturbances are very extensive or significant, but merely the effervescence of the hot-blooded elements.

Schoolmasters in Germany complain that they cannot live on their small salaries....Gaynor and

### Briefs.

Greene appeal to highest Canadian court against extradition is denied....Oregon woman suffragists expect victory next spring....All parties in New York will have municipal ownership plank in city election platform....Tom L. Johnson of Cleveland has been nominated for mayor a third time.



## EDITORIAL

### PULPIT THEMES

Our readable and stimulating contemporary, "Unity," of which Dr. Jenkin Lloyd Jones is editor, has in its last issue a word so sane and timely upon the subject of sermon themes that we are glad to give it entire to our readers. We are certain that the preachers will appreciate and profit by it:

"Young men, always preach on great themes," was the advice of the sainted Henry Ware, Jr., to his classes in the Cambridge Divinity School. Now as the preachers return to their pulpit tasks what shall they preach about? What are the themes worthy the sacred opportunity? The pulpit is a high place whether judged by the traditions of the past or present opportunities. Alas for the church whose minister has not been asking this question of his own soul in the quiet of his vacation seclusion; and alas for the vacation that has not brought such seclusion. Let us try for an answer.

"First, negatively: It is not very well worth while to preach on the controversial subjects of theology, for those questions are being settled by other methods. It is not worth while to preach against your neighbor; it is hardly worth while to waste the Sunday morning hour in trying to compete with the daily paper, passing snap judgments on current events; still less worth while is it to expound obsolete philosophies or expose mediaeval or ancient iniquities.

"Second, affirmatively: It is always worth while to preach on eternal questions, the profound verities of the soul—death, duty and destiny; to preach on the things that unite; to search for the fundamentals, which are always the harmonies. The demands of ethics are always pertinent in the pulpit. It is always in order to render ancient texts in terms of modern life; to summon the flippant before the Judge of all the earth, the court over which the solemnities preside. The pulpit is always in order when it emphasizes the simplicities of life, rebukes the extravagances of society and identifies civic righteousness with Godliness. To work for the salvation of the nation is to work for the coming of the kingdom of God, which task is ever the pulpit's."

### THE BIBLE A SOURCE OF POWER

An interesting editorial recently appeared in the Chicago Record-Herald referring to an address made by a young man in a college debate, and emphasizing the fact that it owed much of its charm and effectiveness to the familiar manner in which the words and ideas of the Bible had been used in its preparation. Speaking of the orator, the writer praises his analytic mind and forceful use of argument, and then says: "But the power of his work as a literary production can be traced very clearly to his early training in Bible reading. He had had the discipline of the old school, had committed pages by heart, had taken Bible history at first hand until it was as familiar to him as the alphabet."

It is by no means a new suggestion that the effectiveness of public speech and of the written page may be greatly enhanced by the proper use of biblical material. The richest of our poetry and

prose owes its charms to acquaintance with the great messages of Holy Scripture. There is nothing that finds the mind of the hearer or reader so tellingly as the appropriate use of that literature which, though Hebrew in character, is still for every age and all mankind.

The Bible is the one indispensable volume in the education of youth. It seems impossible that any educational system should be organized without reference to this great text-book as the means of intellectual stimulus, as an unfailing thesaurus from which the most potent and telling narrative and phrases may be taken, and as the most impressive embodiment of moral and spiritual instruction. The Bible has a unique and unrivaled place in literature. Whatever else the student may employ in the perfecting of his education, he can never aspire to its completion without at least a tolerable familiarity with the words and ideals of Holy Scripture.

The Bible is not only the history of the origin and development of our holy faith, but a record of those events which were most effective in producing religious emotion in the experience of the early centuries, and more than this, have the same value at the present time. The Bible occupies its present place in the thought and affection of the world, because its pages are capable of producing such states of mind, such aspirations after holiness, such uplifted emotions as aid in the formation of a religious nature and the perfecting of the moral life. Most of all is the Bible the world's greatest book, because it sets forth as the very embodiment of all the highest purposes of the race that one unique Life in which the centuries meet.

For these reasons the educators of our generation are increasingly impressed with the necessity of giving the Bible a much larger place in the apparatus of popular instruction.

### FAULTS THAT MENACE THE PREACHER

Sometimes the faults of which the people complain are not faults but misfortunes, or the fruit of misfortunes. There is such a tremendous pressure upon the preacher, so many dragons to devour his time, that he is crushed into the faults inevitable upon a lack of preparation. After visiting various Chicago churches for a year, a bright reporter declared that most preachers seemed to speak without sufficient preparation. And then he referred to the pressure of pastoral duties as explaining and in part excusing this fault.

The preacher should avoid platitudes as he would poison. Some one has said that the "unpardonable sin" in the pulpit is dullness. It is excruciating to thoughtful people to be compelled to sit and listen to a stream of trite expressions and time-worn phrases, all barren of ideas and as devoid of life and beauty as a last year's bird's nest. There are few men who do not habitually use certain words and phrases until they become hackneyed. This is particularly true in prayer. Phrases that were alive in their youth have been ground out for so many generations that they are as dead as mummies. You cannot even galvanize them. Away with them to the dust heap; they have not enough coherence to entitle them to a place in the bone-yard!

The preacher must avoid sensationalism or pulpit clap-trap. Do not pose. Do not attitudinize. Do not "play to the galleries"—or to the reporters! The dictionary defines "sensational," "suited or intended to excite temporarily great interest or emotion; melodramatic; emotional." Faithful and fearless preaching will produce a sensation; it will arouse the conscience; it will convince the understanding; it will move the will. But its effects will be permanent, not temporary, and in both matter and manner it will be substantial, not superficial.

Avoid sermonic misfits. Don't preach to a legless man against dancing, nor to a deaf mute against profane swearing. The sermon ought to grow up out of conditions, and deal with them. It is not a presentation of the truth for truth's sake, but for man's sake, and that the man who hears it. For this reason among others the "trial sermon" is execrable.

Some preachers are comparative failures because they do not study men. Such students seldom know how to study books. Prof. Swing said he regarded the sermon as manna, to be gathered fresh every day. Loving contact with the people, close and vital touch with the community, a genuine interest in its welfare and earnest efforts to improve it will prevent sermonic misfits. "All preaching is to find its criterion of merit," says one who was himself a great preacher, "in the work performed in men's hearts, and not in any ideal excellence of the sermon. The sermon is only a tool, and the work which is accomplished by it is to measure its value. No man is to preach for the sake of the sermon, nor for the sake of 'the truth,' nor for the sake of any 'system of truth,' but for the sake of the hearts and the lives of the men that listen to his word. How aimlessly does he preach who has no thought of men, but who sympathizes only with his own cogitations! How yet more foolish is he who has a certain round of topics which he calls his 'system,' and which he serves out almost mechanically to meet his contract with the society which employs him!"

Disciples, with their carefully formulated "plan of salvation," are in great danger of the fault last mentioned. Indeed, it has been said that under our preaching men are converted, not to Christ, but to "first principles." Beecher gives us a fine summary of Paul's idea of the work of the Christian minister as set forth in Ephesians' fourth chapter: "The end, manhood; the means, truth; the spirit, love; the ideal, Christ; the inspiration, the living Spirit of God!"

### THROUGH CAR WINDOWS

It isn't pleasant to leave home, especially when things are in confusion on account of moving. But a faithful wife with good executive ability can take care of the home, and since one must be away, it is some recompense to meet multitudes of good people whom we know and love for their own and their work's sake.

Sleeping on the Santa Fe from Chicago to Kansas City is easy and restful, when the sleeper is sufficiently wearied to sleep with satisfaction in his own bed.

A little wait in Kansas City afforded time to call up W. F. Richardson and get a word or two concerning the work



of the Disciples in that Jerusalem. Scofield and Smith are at Independence Avenue; George H. Combs, pastor. The other churches will engage in simultaneous meetings, commencing October 22d. Some outside help will be invited, but most of the pastors will do their own preaching. They are sure of the quality, then. The simultaneous meeting idea seems to have found favor in Kansas City, as this is not the first effort of the kind. It will be a pleasure to his many friends to know that Mr. Richardson's voice has the old familiar ring, and his health seems entirely restored.

From this western trade center, a ride of over half a day through the rich prairies of the Sunflower state brings one to Salina, one of the neatest, cleanest little cities in the transMississippi region. It is particularly fortunate at this time in having a preacher-mayor, in the person of David H. Shields, pastor of the Christian church. Mr. Shields has been here continuously since his graduation, having served at first tentatively three months. He is now entering into his ninth year. Needless to say, the church has prospered, as any church will prosper that has stability and sagacity enough to keep one man in their midst for such a term. The temperance people had been electing the city officials, but the mayor, though elected as a temperance man, invariably found it "impracticable" to enforce the law. "Joins" were practically licensed, and officially protected, in their infamous business, until the peo-

ple got tired of it. As one of the local papers described it, Mr. Shields wrote the platform, organized the forces, and failing to find a man to stand on his platform, stood on it himself, and was elected last May, with an even break in the council—four temperance men and four "joint" men. This, of course, makes it impossible to secure an ordinance, but not impossible to put the "joins" under ban, appoint policemen who will keep them under surveillance, and keep their trade down to stealthy hole-in-the-wall transactions.

The church and their pastor realized that they would have to give up something, in order to do this work; but they were convinced that Mr. Shield's service in this administrative capacity would be worth far more to the town, and therefore to the church, than the endless round of close pastoral work and the multitudinous petty detail. The enemy was very solicitous as to the effect on the church. "You will spoil a good preacher for an ordinary mayor," they said. Haven't you noticed that this gang are always ready to be custodians of the church and the ministry; that none are more shocked and grieved than they when the preacher goes into politics? But so far from spoiling a good preacher, the people say Shields is preaching better than ever! And that is what one would expect. He is down to the reality of things. There is nothing vague and fanciful in his present experiences. They are not born of a superheated pietistic

imagination in the shades of the cloister, but in the travail of daily life, among the birth throes of human progress.

This is the home of Howard C. Rash, widely known among manufacturers as president of the Natural Body Brace Company, and also vice-president of the Farmers' National Bank. But his chief fame among Disciples is as bishop of Sunday school and church forces.

## NOTES

"Christian Union in Jamaica" is an encouraging and informing article in this number.

All who are praying for a brighter day educationally will be interested in our college series, now in preparation.

State and city missions are of commanding importance. Our special number will be full of information and inspiration. Order extra copies now. The November offering should be a record-maker.

Rev. W. J. Dawson, who has already conducted two evangelistic campaigns in this country, has just returned from England, where he went on a short visit and preaching tour. He will undertake a third campaign, under the direction of the Congregational Evangelistic Committee, visiting many places in the course of his work.

# From Other Ink-wells

## Some of the Best Things in Our Exchanges.

The liquor business has a natural kinship with every kind of evil, and no scheme for making it innocent will be successful so long as the business has to do with liquor.—The Christian Endeavor World.

The day of the saloon is over. Liquor will no longer run this country. The education they offer educates against them, and the explanation don't explain. The faces of the people are turned toward civic righteousness and no wail from the drink mills will turn them. On with the battle! The saloon must go!—The Christian Courier.

We are now beginning to see why so many army officers favor the canteen. The evidence in the Taggart trial shows that not only should the drinking habits in the army be suppressed "for the good of the service," but that there are many officers who should be drummed out of the service for the same reason. They are a disgrace to the uniform of an American soldier.—The United Presbyterian.

Graft is the sale of the public. In a democracy it is treason: there is no other kind of les majeste that is proper to republican laws. You may call the preeludent what you please, and laugh at him in the street; but if you make money out of the impoverishment of the public, you are a traitor to the free state. You ought to be hanged—if only there were any good in that.—Chas. Ferguson, in the Cosmopolitan.

Cheerfulness is one of the great miracle-workers of the world. It reinforces the whole man, doubles and trebles his power, and gives new meaning to his life. No man is a failure until he has lost his cheerfulness, his optimistic outlook. The man who carries a smiling face and keeps cheerful in the midst of discouragements, when things go wrong, when the way is dark and doubtful, is sure to win.—Success Magazine.

No one can trust Christ who rejects the New Testament. Trust is intelligent and is based upon knowledge. A simple and sufficient reason for this affirmation is that no one knows anything about Christ except through the written revelation divinely given to us about him. To the mind Christ is the conclusion, the verdict; the gospel is the information or proof which leads to him. When we burn the only bridge which reaches the other shore, there is no hope of reaching that shore.—The Central Baptist.

But there is one element in the sermons of Jesus that must be separately and especially named. They are pervaded by the consciousness of God. Jesus preaches as though God were actually present to him. He knows God. He sees and feels and realizes him. His maxims and precepts and benedictions and exhortations proceed from his sense of God's presence. Peacemakers are called the children of God. By beautiful deeds we are admonished to glorify the Father in heaven. The disciples are exhorted to be in their attitude toward men perfect, as the Father in heaven is perfect. To Jesus God is a presence, a reality, a vitality, an object of consciousness—the

Father. Out of this consciousness he preaches, and it lends him immeasurable spiritual power.—Christian Standard.

There must be a reconsecration of the laymen as well as of the ministry. The extension of a genuine religious spirit in the community can come only through lives made holy by the Spirit of God. Laymen must, in their private and business lives, maintain a high grade of personal integrity and conscientiousness—an everyday religion without reproach. They must love the church, have a more vivid consciousness of its dignity, its absolute necessity in the world, and of its great opportunity. More than any program of methods—of things to do, and the way to do them—they need a consuming love for Christ, and a burning passion for the spiritual welfare of their fellowmen.—Western Christian Advocate.

Wherever Abraham moved, he erected an altar and worshipped in the presence of his family and servants. We may be sure that Abraham and the other patriarchs did much personal work. Lot vexed himself with the wickedness of his neighbors in Sodom, but his influence as a personal worker was greatly crippled because of his love of money. Joseph no doubt spoke often to his friends at court, as well as to his own brothers, concerning the God who had led him all his life long. He may have won many. Moses as a soul winner used all the agencies which his predecessors had employed. He led a life of close fellowship with God; he was a great preacher; he did personal work with great skill and perseverance, and was the chief intercessor of the Old Testament.—The World Evangel.

# The Leadership of Christ

Herbert L. Willett

The marks of imperfection in the thought and work of the church to-day are proofs that we are approaching a period when these loose ends of doctrine and conduct shall be gathered into a consistent unity. The church will always have baffling and troublesome questions to solve, but its experience teaches that any particular group of questions reaches at last a satisfactory solution, and these results in turn strengthen it for future struggles. May we ask what is to be the outcome of this particular period of transition and unrest?

The supreme and distinctive feature of Christian thought in the new day on whose threshold we are standing will be the person of Christ. It may be said that this has always been the case. But it can be admitted only to the extent that the character and work of Christ have been a necessary link in a theological chain. Of propositional and dogmatic recognition of our Savior there has been enough and quite enough, and rare souls have caught even the deeper meaning of his life. But for the church at large the present period is being marked by the discovery of Jesus. The "return to Christ," which began in the attempt of rationalism to set aside apostolic authority by an appeal to the master himself, has issued in a change of front in the past decade. Along the whole line is this observed. The cry "back to Christ" is the watchword of the most notable literature of the day. Men as widely separated in point of view as Fairbairn, Hatch, Harnack and Sabatier have given it equal utterance. And what is the meaning? First, that the person of Jesus has become so interesting that a new enthusiasm for the study of his life has been awakened. Criticism, archaeology and history are exhausting their resources in the effort to get as close as possible to the historic Christ. But the second is like unto it, namely, this: The later movement of thought, taking its point of departure from the new vision of the actual Jesus, finds in him not less a historic person, but much more, a living presence. Jesus is coming to possess the soul of the newer theology. As Browning makes John say:

"To me that story—ay, that Life and Death  
Of which I wrote, 'It was,'—to me it is:  
Is here and now: I apprehend nought  
else."

When the soul takes inventory of its deepest needs, and tries to imagine a universe in which they shall be met; then rising from this meditation finds Christ bending over it in all the glory of divine love, and cries out, "Here is all I pictured to my need, and much beside," the discovery of Christ has been made. No propositional beliefs regarding him can ever for a moment bear comparison with that vision of his perfect response to our nature. But there is still a further element in this return to Christ. To have any true significance it must mean the attainment of his point of view. To see God as he saw him, to possess his large belief in man, to discover his profound realization of the dreadfulness of sin, and the majestic character of the atonement, all this lies implicit in the return to Christ. It is in a word the sense of being "in Christ," of getting into his confidence and seeing things through his eyes. Such a central place as this in our

system of thought will assure to Christ leadership over thousands who have not been attracted by dogmas less centralized in him. A doctrine has little attractive power. Jesus draws men by the gravitation of spirits. "I, if I be lifted up, will draw all men into myself."

And this view of the place of Christ in Christian thought is revolutionizing apologetics. Formerly prophecy and miracle were regarded as the leading evidences of our Lord's divinity. To-day both have become of secondary value, and his person and character are not only the strongest of evidences, but are themselves the explanation of prophecy and miracle. Christ, the disclosure of the life of God in terms of flesh and blood, completing the partial and fragmentary messages of prophets, and abiding ever more in his people in spiritual power, this is the center and the motive power of the coming Christianity.

But the recognition of this fact by the church can not fail to issue in a new sense of consecration to the purposes of Christ in the world. His life was, nay, is, a constant endeavor to grapple with the needs of the world. As Dr. Dale has said, he felt that his fortune was bound up in the fortune of humanity. He organized a society to undertake the redemption of the world along the whole line of its need. Man was and is imperfect. It is the declaration of the creation account that God made man in his image. Perhaps it would be even more true to the statements of scripture to affirm that he is making man, and the process is long. The means of its accomplishment is the gospel plan of getting man into normal relations with God. He has a programme for human life. Sin is resistance to that programme. Sin is failure to discharge the normal functions of life. Biology is impressing the lesson which the bible has always taught. "To him that knoweth to do good and doeth it not, to him it is sin." However black the character of sin may have been before, it is still more awful to-day as viewed in contrast with the life and purposes of Jesus. No compromise with it can be tolerated on any terms. But this gospel plan is in human hands for administration, under the direction of the divine spirit. The kingdom of heaven is the aggregate of redemptive forces. The church is the visible agency of the kingdom. If Christ's work is to be done in the world it must be done by his people; he has no other means of getting it accomplished. The slowness of the church to rise to this conception of responsibility would be inexplicable were it not for a recognition of the older theory of the church as a place for the saved, and the practical termination of every man's responsibility with the salvation of his own soul. The inadequacy of this view is dawning on the church to-day. This is the age of Christian service as compared with all previous periods in history. In it missions have had their birth and the thousand agencies of social regeneration have started into being. But as already said, only a few Christians have seen the obligation involved in the fact that Jesus came not to be ministered unto, but to minister. Those who have been leaders in these new fields of Christian service

have received scant help, and sometimes scant courtesy from the church at large. It is the glory of their faith and courage that they would not

—bate a jot

Of heart or hope, but still bore up and steered

Right onward."

For the most part the representatives of our average Christianity have been quite content that they should. Whatever has been done has come to being in spite, not because of, their help. All this is anomalous. Wendell Phillips was accustomed to say, "This nation cannot exist half free and half slave." Is it not equally impossible for the church to continue half alive and half dead? The new day before us is destined, let us hope, to see a new conception of the practical character of Christianity introduced into the church. That will mean that the gospel will give law to the whole of life, individual and social; that the most dreaded heresy will be that of an unfaithful and unchristian behavior; that Christian men will hold it practicable to apply severally the ethics of Jesus to business transactions; that the redemptive efforts of the church in the city, in the home missionary field, and to the ends of the earth, will be shared by all the members, not a handful; and shared in such a personal fashion that there shall be less of committees and more of contact. There can be no healing without touch. The lives of men and women who are leading the church to a larger appreciation of the glory of this service are its most precious possession, the good seed of the kingdom of God. When Admiral Foote invited the King of Spain on board his flagship to dine, he offered prayer at the opening of the meal. "That is the way the missionaries do," said the king in surprise. "I, too, am a missionary," was the quiet reply. When that word in its widest sense becomes the motto of every Christian, "I, too, am a missionary," then the words of Paul will become true, "the day is at hand," and the signs of promise will flame out like the banners of God against the black-breasted night.

## CLINTON DISTRICT CONVENTION

One of the best district programs that has reached the office of The Christian Century this season is the program for the seventh or Clinton district of Missouri, which convenes next week at Nevada. The following are some of the speakers:

"The Reflex Influence of Missionary Study on Individual Character," Mrs. H. Jas. Crockett, Butler; "The Place and Power of the Rural Church," W. G. Hearne, Eldorado; "The Helping Hand," B. F. Hill, California; "The Unity of Missions," T. A. Abbott, Kansas City; "Modern Methods with Young People," H. W. Hunter, Butler; "The Opening Exercises," S. W. Crutcher, Lamar; "The Teachers," R. A. Blalock, Nevada; "The Music," A. H. Peach, Butler; "Bread to the Hungry," Leslie Lucas, Lee's Summit; "Our Pioneers and Our Unpaid Debt," S. W. Crutcher, Lamar; "Co-operation Among the Rural Churches," S. G. Clay, Nevada; "The Greatest Need of the Work and Worker," W. W. Burk, Nevada; "Some Difficulties in raising Missionary Funds and how to Meet them," R. A. Blalock, Nevada; "The Watchword," J. W. Rogers, Hume; Closing Address by W. T. Henson, Pleasant Hill; H. Jas. Crockett of Butler is the district president.

Look for a strong new department in the Christian Century soon. It promises to be very useful and very popular.

# New Church Dedicated After Valiant Struggle\*

Elias A. Long

When at length General Nogi and his invincible army closed in on Port Arthur, with what a thrill the news was received everywhere. Immediately following the first reports, there was the keenest interest in all minds regarding details of the great accomplishment.

When the North Side Christian church, after an extended battle for its very existence; after the loss of a church property due to inflated real estate conditions when the purchase was made; after the loss of many members by removal and otherwise, without corresponding gains; after two years of discouraging and costly work in a hall that was ours but one day in seven; and after a period of nine months in which the church was pastorless, what was it that wrought a turn in the fortunes of the congregation to place it in possession of its own spacious structure, as seen this afternoon? In other words, how was this victory over Port Arthur-like conditions, in church lines, achieved?

Very briefly and, I trust, with becoming modesty, an attempt will be made to outline the course and the factors in results gained, as observed by a close onlooker.

While at times our own faith in the presence and power of our Divine Leader may have seemed very inadequate, yet this never wholly flagged. At lowest ebb such faith assuredly but waited to be fanned into living flame and power in the hearts of those who remained. Without faith of that kind, success in this enterprise never could have been reached.

Man's extremity is God's opportunity. In this church's extremity God yet had men and women of grave, hopeful spirit, who could and did pray fervently for the church's blessing to the One who never fails. And with prayers there were needed words of hope, and also action. I think that of expressions of hope, certain ones uttered on an occasion by our brother, H. N. Herrick, deserve to be classed as historic. It was in an officers' meeting, when clouds and darkness were in ominous evidence. Some one said disparagingly that if betterment in certain directions was not quickly forthcoming, nothing could save the North Side church. Brother Herrick dryly responded: "Well, if the church die, you can count on me being present up to the funeral." Do you not believe that words like these, expressive of a tenacious Christian spirit, were a large help toward the very betterment desired?

Then when faces were lengthened and prophecies pessimistic, along would come Brother W. S. Shearer, with smiles, extending almost beyond his face, and cheery words to match, followed more likely than not with persuasive suggestions toward having all hands get busy with the Lord's work. Such influence was irresistible.

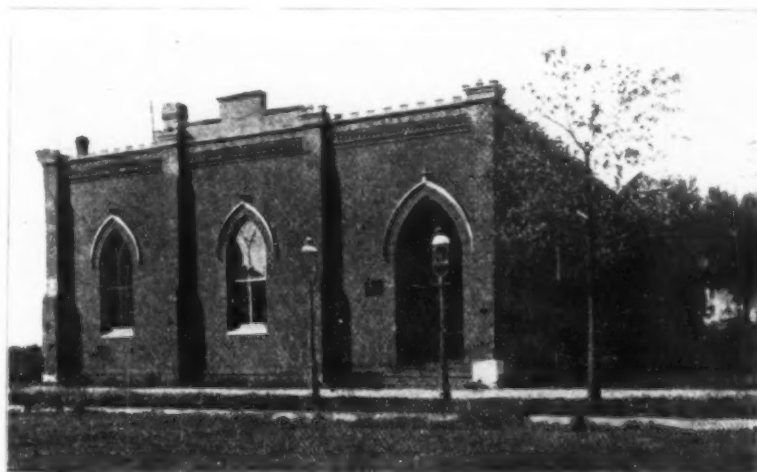
From individual factors which tended toward turning the tide—and they might be multiplied—let mention be made in all humility of that North Side characteristic of all and always pulling together. The church seeks wise guidance and such the church follows. In the present case it but asked to have set before it a spirit of unmistakable hopefulness, and it was quick to imbibe that spirit.

But spirit incarnate in human acts was needed. It takes money to buy Chicago property, and our people, at best, but moderately forehanded, and who previously had spent much money on a losing venture, were very far from a condition to help liberally. As a later comer, my own sympathies have always gone out to brothers and sisters who had passed through the severe ordeal of the earlier failure, with absolutely nothing now to show.

Here mention must be made of various factors in meeting the financial problem involved at the outset in this purchase, every one of which factors, and

undertaking would not fail entirely save for the raising of some such an amount as the Sunday school itself ultimately took pleasure in investing. While it would be pleasing to mention names of individual contributors in the Sunday school, for this we have not time; but one amount, that of \$5.86 by Harry Crismore, in one day, to his class, is worthy of special note.

The encouragement in words of cheer and of money from the Christian Endeavor Society could not at all have been dispensed with. Here let one large mark be scored to the credit of the young people, and especially to Sisters Maris, Gist, Marrs, Osterlind, Fawcett, Bentley, Schaeffer; Brothers Ward, Honeywell, Schultz, McKee, Rockhold, Lowell, and



NEW HOME OF THE NORTH SIDE CHRISTIAN CHURCH.

down to the last cent contributed, was most urgently required. And among such facts that were conspicuous were the numerous small givers, for it happens that most of us are such. But in saying this we take hope in the fact that we are following a Master who measures contributions not by their largeness, but always by the spirit of liberality back of them, as illustrated by the widow's mite.

Here I want to mention Sister Halcyon Crane's service on a day when, with all assets seemingly in, three hundred and fifty dollars more was required absolutely, before the purchase could proceed. Then it was that Sister Crane brought enthusiasm to our hearts by volunteering to raise fifty dollars toward the deficit. Did she succeed or fail? In that, so far as the actual amount is concerned, we have not the slightest concern now, for I am sure God saw in the offer a full fifty dollar desire and the brave words were worth far more than such an amount. Those words were greatly needed. Within a week the lacking \$350.00 was in hand.

The early promises of a substantial amount by the Ladies' Aid Society and the later fulfillment, likewise, was most vitally helpful. No one ever will realize the faithful, hopeful, prayerful help and persistent labor of willing hands, bestowed by Sisters Gray, Herrick, Barbara, Peak, Austin, Wallace, McKee, Maris, Shearer and others.

The help of the children in the Sunday school—how could it ever have been dispensed with? It certainly did seem questionable at some stages whether the

others, to the effect that almost the first fifty dollars handed to the trustees toward the sum needed for binding the purchase contract was furnished by this devoted society.

All of the contributions above mentioned were made up of small amounts comparatively, and the givers have their own reward. It would seem to be an agreeable act to dwell further on the contributors of one, two, five and ten dollars each, amounts which to those who paid them, perhaps, seemed small, but which we may be sure in many instances seemed large to God, and upon the aggregate of which the very success of this achievement hinged. Blessed of God be the small givers and the discouraged givers who have done their very best. Mention is due to unexpected help that came in the darkest hour from Brother Thomas Daly for a friend whose modesty forbids the name being mentioned. It was the largest single subscription. Immediately following, there appeared the capstone of the purchase money monument in the shape of one hundred dollars from Brother and Sister Peterson. These closing sums, given at a prayer meeting, brought the greatest relief imaginable to the finance committee, and it is no wonder that at once our hearts were lifted in thanksgiving to God.

The encouragement from without was an inspiration at every stage. First mention deserves to be made of Brother William Shaw's contribution as one who, in a sense, was both within and without. Had it not been for the assurance received months ago from this brother of a

\*An address delivered by Mr. Long at the dedication of the new North Side Christian Church, Chicago, Sept. 24.



willingness to take hold of work having many marks of discouragement, we should have been deprived of one marked element of strength. Brother Shaw's personal offer of money and encouragement has been such as no one of us could regard without admiration and benefit.

To Brother Muckley, secretary of the board of church extension, the present enterprise has depended largely for success. Brother Muckley talked hope for the church, the warmest praise for the present site, and showed confidence in the ultimate results when prophets of gloom were not wanting. It is true, of course, that but for the liberality of the church extension committee, after Brother Muckley had sized up the situation, the possession of the church property at this stage could not have been realized. Mention should also be made of the cheering words from time to time by the various brothers—Young, Kindred, Tyrell, Willett, Burns, and others—who supplied our pulpit at intervals, and some of whom honor us by their presence this afternoon.

Another source of the greatest financial help and inspiration has been from the Chicago Christian Missionary Society; Brother E. M. Bowman, president. This help has not only been in the direc-

tion of aid in sustaining our minister during the trying times, but also in a direct contribution to the building and improvement fund. It was help that was indispensable.

It is not too much to grant that the consideration given to this project by our Methodist brethren, from whom the purchase was made, was very much needed, as it has been appreciated. We admit without any reserve that a point had been reached in our efforts at which, humanly speaking, had we not been able to secure this property for the amount paid, the North Side Church would have been under the necessity of locating elsewhere. It is due these Christian brethren to say that, in their communication accepting our final offer, it was distinctly stated that had it not been that the property was to be continued for church purposes, it would not have been sold at the figure which made it possible for us to buy. It has been a matter of much pleasure on the part of the official board to grant our Methodist brethren the use of these rooms on Sunday afternoons for Bible school purposes, during several months to come.

As regards the part performed by the official board, this is not the place to

speak. This board is the church's servant and is not seeking recognition. In passing, it seems proper, however, to recognize that which it would be impossible adequately to set forth, viz.: the faithful service and the contribution of days of valuable time, besides money of earnest individuals like Brothers Herrick, Trash, Crismore, Priest and others who wrestled with the problem of finance. No one but God will ever know in this world the hours of toil and perplexity bestowed to the enterprise by these faithful men.

On the day following the completion of the transfer, as our faithful treasurer, John Thrash, was standing at nightfall with a brother at the end of this vacant lot in front, and was looking toward the church building, he solemnly remarked: "It does not seem possible that this is ours." But Brother Thrash and all members of the North Side Christian Church have learned a great lesson. It is that when men and women, the discouraged with the hopeful, those of our own numbers and helpful brethren, permit themselves to be unreservedly used of God, a way opens up to make all things possible. That great truth is now being demonstrated before our eyes. It is the truth of God.

## Christian Union in Jamaica

J. J. Handsaker

Jamaica, with a population of 800,000, has more than 300 ministers. The majority of these nave from two to seven chapels in charge. As a sea captain recently said, "Jamaica has more preachers to the square inch than any other country in the world." The area of the island is 6,500 square miles.

The Moravians entered the island in 1754; some freed slaves (Baptists) came from America in 1783 and preached with more or less success; Dr. Coke, Wesley's co-laborer, visited Jamaica in 1789, 1791 and 1792, and left a missionary in charge in 1791; the English Baptists sent their first minister in 1814; in 1799 the Scottish Missionary Society sent three catechists; the Disciples of Christ entered in 185—, withdrew their support in consequence of the unsettled condition of affairs at home during the Civil War and the Christian Woman's Board of Missions took the field again in 1875. I do not have dates for such early movements on the island as the Church of England, Congregationalists, the Catholics or the Jews, nor for later ones, as the Seventh Day Adventists, Plymouth Brethren, Millenarions, Friends, Salvation Army and others.

Until emancipation (1838) the history of the churches, with the exception of the Church of England, is one continued round of persecution. Forbidding slaves to attend divine service, whipping them for disobeying, even killing them, refusing permission to erect chapels or to allow services at such time that any could attend, fines and imprisonment for preachers were some of the forms of persecution which lovers of darkness with unlimited powers devised.

Since 1838 there has been a change in all this and denomination after denomination has entered until it seems impossible to be out of sight of a chapel or out of hearing of one or more bells. At the same time, there are accommodations in the semi-public schools for but one-half the number of children of school age

(6 to 14) and not more than one-third of those entitled to go are in attendance, and not many of these attend with regularity, while the teachers, to use the expression of a most intelligent Jamaican author, "Do not know as much as English school boys." I say "semi-public schools," for the government, busy in collecting taxes for its \$30,000 governor and a whole army of similarly high salaried officials under him, is limiting its grant for education to \$300,000, owns few school buildings, the most of them being the property of the churches, and has for its managers the local ministers, to whom it does not even say "thank you."

The ministers, through the Jamaica Council of Evangelical Churches and in other ways, are trying to awaken the government to a sense of its duty to its children. The Council of Evangelical Churches is an organization representing the Wesleyan Methodist, Baptist, Presbyterian, Congregationalist, Methodist (Free) and Christian churches. At a recent session it received a communication from the Presbyterian Synod of Jamaica asking it to consider the question of a closer union of the churches. The resolution was enthusiastically received and a committee appointed to carry on the good work. This committee has just reported to the following effect: A letter is to be addressed to the annual representative gathering of each denomination and these questions asked: (1) Is there any barrier to a closer union between your body and others represented in the Council. (2) If not, are you ready to enter into negotiations to such an end? (3) Shall the Council act in the matter or shall a special committee be appointed? (4) Shall the churches not in the council be invited to join this movement? (5) Do you have any plan to suggest by which this closer union may be effected? The first body to receive these questions

will be the Jamaica Association of Christian Churches, at our convention, July 24-25.

The moving spirit in this matter is the Rev. Robert Johnston, M. A., B. D., who is the head of the Presbyterian Theological Seminary. His far-seeing Christian statesmanship is shown in some of his sentiments as expressed before the Council. While he is not dissatisfied with the Presbyterian church, nor wavering in his fidelity, he sees that the Spirit of God is not limited in its working to one particular church and that no better character is developed in that church than in another. In pleading for the union of God's people he says no reflection is cast upon those who have so pressed their opinions as to cause division. Our responsibility is not for the past, for those who have caused the division, but our responsibility is for the present. The greatest argument for Christian union is that it is in line with the mind of Christ. Other arguments which should be considered are greater efficiency in administration, better training of ministers, economy and a better Christian atmosphere. Union is good, but before we arrive at it we may find ways of working together. Union is that for which I live. It may come in five years, in ten years, or twenty. In any case, I shall not be discouraged, but shall continue to work for it.

The nearest approach to a scheme for union Dr. Johnston expressed as follows: "We could carry into a united church everything that the Spirit of God has approved," and again: "It may be that we will need to take a few points as a basis and allow others to be open questions. The success in Scotland seems to indicate this."

His sentiments were received in a way to show not only the appreciation of the intrinsic worth of the ideas but also the respect due the words of a man of his position and character.

(Concluded on page 982.)

# Oklahoma Territorial Convention

O. L. Smith

The fourteenth annual territorial convention met at Guthrie on Sept. 11-14; 115 delegates were registered. The attendance of the Guthrie church was good. The evening audiences were large and inspiring to all the speakers. The program comprehended a discussion of almost every phase of missionary demands. It was a meeting of "old timers" and "tenderfoots," of old age and youth, of church, C. W. B. M., Bible school and C. E. forces; of Oklahoma and national and world-wide missionary interests. We wonder sometimes if we stop to think how comprehensive are the plans and purposes of our state conventions. Oklahoma at present has 22,000 members, gathered in 325 congregations. Of these 160 are housed in church buildings while 165 are meeting in school houses, halls and private dwellings. This shows the need of more buildings and the requirement of general oversight for many weak congregations. But this is a remarkable record when we consider that the oldest part of Oklahoma is but sixteen years of age, some less than ten and still other parts about five years old. The policy during the past year has kept five evangelists in the field organizing congregations and building churches, and the employment of a corresponding secretary to have general supervision over the work. This was provided for by having two Oklahoma churches assume living link relations with the A. C. M. S., namely, El Reno and Guthrie, the C. W. B. M. to provide for two, while Bro. J. M. Monroe and wife became personal supporters of the fifth evangelist. The corresponding secretary's salary was provided by a gift of \$600 from the A. C. M. S. and personal pledges and church contributions to the amount \$600. The work accomplished recorded 28 new congregations organized, 25 houses of worship erected and a year's work closed out of debt with a balance in the treasury.

The C. W. B. M. reported successful work. There are now nineteen societies with a membership of 337. The Juniors number 326. Mrs. W. W. Stone of Oklahoma City presided in an able manner and was re-elected president, while Mrs. M. A. Lucy of Perry was retained as territorial secretary.

The C. E. forces had an interesting and practical session. Miss Mary F. Lawson of El Reno presided. The C. E. interests for the coming year were given over to a standing committee subject to the territorial convention. This committee is composed of Miss Lawson and J. C. Hubbard of El Reno, and Miss Van Vorhees of Oklahoma City. The Bible school session was practical and inspiring. Its results were the most exhilarating of all. In ten minutes \$300 was pledged to secure a superintendent of our Bible school interests and this was given by less than fifteen Bible schools. The Bible school interests were given into the charge of another standing committee, composed of Dick T. Morgan of Woodward, H. L. Hutchinson of Perry and W. A. Humphrey of Guthrie. To a new man in the territory the chief interest centered around the personnel and reports of the front line evangelists. These pioneer souls, our home missionaries, were a revelation to us. There was R. S. Smedley, the original, the unique, the rugged church builder and gospel measurer, the Elder John Smith of these modern times.

It is the privilege of a lifetime to see the man and hear his story of pioneer service, with pony team and gospel wagon. There was I. W. Cameron, a bronzed veteran, who looked like a young man. He was a man of nerve and energy. His story of raising dead congregations reminded one of the scene at Bethany, when Lazarus came forth. And there was C. M. Barnes, active and resourceful. He was just from the new southwest, where the scattered Disciples were being gathered in as a fowl gathers her brood. His story sent a thrill of gratitude for modern heroism. And then came Geo. F. Thomas, the St. John of the pioneer evangelists, plain, unassuming, spiritual. His speech brought applause as he told the story of his great work. As he arose to speak we listened to hear what the bronzed man from the skirmish line would say. When he closed we were in tears of joy, because we had heard a great message from a man of God. And what reports! Smedley had built eleven churches and traveled thousands of miles. Cameron had preached 212 sermons, built eight houses and added 213 to the church. Barnes in seven and one-half months had traveled 3,500 miles, organized five congregations, built two houses and received 127 accessions. Thomas had since March preached 190 sermons, bought two buildings and built a third, and received 225 souls into the kingdom. Bro. C. F. Trimble, another living link evangelist, did not attend because he was in a meeting out in the extreme west with 38 accessions, and the interest still rising. This is a record of marvelous pioneer work. The new year sees the continuance of this work and the inauguration of Oklahoma day, to be observed the first Lord's day in November. The Clarion, our territorial organ, was warmly endorsed.

We were greatly disappointed in the fact that the Church Extension Board, the C. W. B. M. and the Home Board failed to provide a representative to present their several interests. Oklahoma feels grateful to all those interests, and desired to honor their speakers, but they failed to come after being placed on our program.

Geo. L. Snively spoke on two evenings. On one evening for the benevolent work and the other evening in place of C. C. Smith. Bro. H. F. Davis of Missouri spoke for B. L. Smith. His message on the help of the Holy Spirit in our work was timely and uplifting. S. L. Corey was highly appreciated in his message for worldwide evangelism. His subject, "The Heart of the New Testament," was presented in a scholarly, earnest and convincing manner. The foreign interests were placed in the hand of a committee of which O. L. Smith was made chairman. The home interests were likewise given into the hands of a standing committee, with K. C. Ventress as chairman. Our educational interests were placed in charge of a standing committee of five, composed of Dick T. Morgan, K. C. Ventress, J. M. Monroe and C. H. Everest. The new Territorial Board is composed of Dick T. Morgan of Woodward, Dr. Bacon of Pawnee, K. C. Ventress and W. A. Humphrey of Guthrie, S. B. Moore, C. H. Everest and C. A.

Halsel of Oklahoma City, C. M. Jackman and O. L. Smith of El Reno, and Virtue Williams, C. L. Dillon of Stillwater, and Isom Roberts of Blackwell.

Oklahoma is still a ripe field for a great work. No man could possibly do more good than to invest \$300 and secure a living link evangelist. No church could do more with \$300 than to do the same. When such new churches as El Reno and Guthrie enter the list of living link churches there is a demonstration of the Macedonian call and the great possibilities that lie in the answer to this cry. Now is the strategic time. The past shows what can be done, and the present shows its needs. May God raise up liberal men and missionary churches who will come to our aid in this matter. Our Governor Ferguson came out squarely for prohibition in the new state to be. The times are propitious. Assistance now will help to determine the future.

## The CHICAGO SOCIAL UNION

The Date is October Fifth, and the Hour 6:30 P. M.

The place is Hutchinson commons, at the southwest corner of Lexington avenue and Fifty-seventh street. The speakers are Prof. H. L. Willett, Prof. W. D. McClintock, President Hill M. Bell of Drake University, Des Moines, Iowa; President R. E. Hieronymus, Eureka, Illinois; President C. C. Rowllson, Hiram, Ohio, and others. The price is seventy-five cents for each ticket, and the committee should know by next Monday how many will attend.

An interesting feature of the occasion will be the groups of alumni and former students of the different colleges, who will be encouraged to sing the old college songs and give an occasional yell.

The Christian Endeavor Union has very generously changed the plans for their rally and will join all their forces with the Social Union to make the event a great success.

This is the date for the annual election of officers for the Social Union.

Another good thing will be the tour of the university buildings and grounds at four o'clock in the afternoon. Those desiring to make this tour are requested to meet at the Hyde Park church, Lexington avenue and Fifty-seventh street, at four o'clock. A second party will start from the church at five o'clock for those who cannot come earlier.

Let us make this a memorable occasion.

E. S. AMES, President.

## ONE SOWS. ANOTHER REAPS.

"Others shall sing the song,  
Others shall right the wrong,  
Finish what I begin  
And all I fall of, win.

"What matter I or they,  
Mine or another's day,  
So the right word be said  
And life the sweeter made?"

"Ring, bells in unreared steeples,  
The joy of unborn peoples;  
Sound, trumpets far off blown  
Your triumph is my own."

—Anon.

# The Christian Century Pulpit

The Christian Century pulpit begins its ministry this week, and F. D. Power, whom the Disciples delight to honor, occupies it with his thirtieth anniversary sermon. This is so seldom heard in any of our pulpits that it is a real event. We congratulate this historic church and its faithful pastor, who stubbornly refuses to grow old.

In a report of this sermon the Washington Post said: "The congregation was a large one, despite the threatening weather, and Mr. Power was the recipient of warm congratulations. Despite his thirty years of unrelenting labor, Mr. Power is as erect as a young soldier, bright of eye and ruddy of face, with a head of silvery hair that so far from giving him the appearance of an aged man, heightens the youthful impression his activity and vigor give."

## Ebenezer.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of Eben-ezer, saying, Hitherto hath the Lord helped us.—I Sam. 7:12.

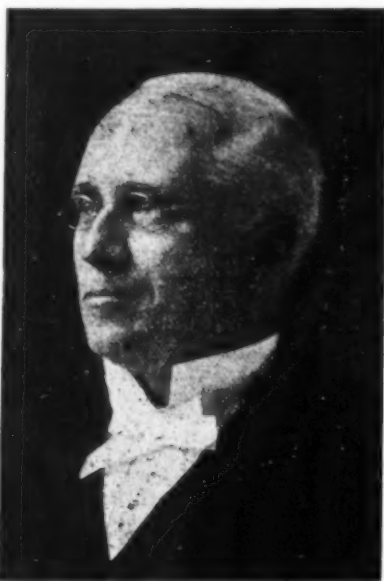
"Three decades in the life of a man, or of a church, in this age of the world, mark necessarily a significant period. My wife says I should quit keeping anniversaries. It may be so. She feels it perhaps more than I do, as a little boy at the beach this summer handed me two peaches and said, 'take one to your mother.' It does no good to battle against the evidence. Anniversaries come whether we keep them or not. Standing this summer in a group of curious Hoosiers, after having preached three sermons with the thermometer at 95, a typical specimen of Hoosierdom of the lean, lank, long-drawn-out variety that reminded one of an extension fire ladder, remarked: 'You stood up under it purty well to-day for one of your age.' 'How old do you take him to be?' asked one of the number. 'Wall,' said the Hoosier, eying me from top to bottom, 'he is just a leetle over seventy!'

"There is something pathetic about the peregrinations of this little band. If the church at war with evil is the church militant, and the church at rest and crowned is the church triumphant, this was the church itinerant: First, the church in Dr. Barclay's house, then in Mr. Campbell's house; then in the medical college, Twelfth and F streets; then in Temperance Hall, E, near Ninth street; then in the Corcoran Library, H, near Thirteenth street; now worshipping in the City Hall, and now in Metzgerott Hall; to-day at Old Trinity and to-morrow at Shiloh Meeting House; then back again at Mr. Campbell's house and again at the City Hall, until they finally pitched their tent on M street in 1869, but even here they did not rest, for soon the little chapel was on wheels journeying to Vermont avenue.

"From 1863 to 1869 they met in the City Hall. Ward Lamon, United States marshal of the district, and Mrs. Lamon attended these services. Little was done during the stormy period of the war, but the little band was greatly strengthened by the coming of Gen. Garfield, who on entering Congress identified himself with the little church, shared their poverty and obscurity, their interests and labors, and often spoke in their meetings. In the midst of pressing, onerous and constant labors he always remembered 'his

Lord' in the simple supper, and sought to build up his kingdom, and men could say of him, as he said of Thomas. 'His character was as grand and simple as a colossal pillar of chiseled granite.'

"September 4, 1875, the present pastorate began. The history may be divided into three decades, the most impor-



REV. F. D. POWER,  
Washington, D. C.

tant event in the first being the erection of our new house of worship, the most important undertaking of the second being the establishment of our Ninth street church, and the most important feature of the third our expansion in missions.

"When I came here I found a little frame chapel, worth about \$3,000, and 150 people. Then this spot seemed almost in the suburbs. Iowa Circle was a common. Nobody thought it respectable to live beyond P street. I picked blackberries where I now live. We had 128,000 people in the district, rotten wood pavements and mud, bobtail street cars, and 7-cent fares. It was in Grant's second administration.

"We organized the first year a mission on the Bladensburg road, near where our Thirty-fourth street church is now located. We organized an auxiliary, which has organized a score of others and raised thousands for missions. We organized the State Missionary Society, which has planted churches in Maryland, Delaware, and the District of Columbia, and brought thousands to Christ. We organized later the Bethany Beach Institution, which promises to be the seaside summer resort of the disciples all over the land.

"In 1880 the movement for building this house of worship took form. Gen. Garfield was elected in 1880. Before this the pastor appeared before the general convention of the Disciples and urged this work. Then came the election and the assassination and all the sad experiences of a single summer in the history of the republic.

"Garfield loved this church. He wrote me in 1876, when his youngest child died suddenly: 'Dear Brother Power: Our precious little boy died at 9:30 this morning.

We take him to Ohio for burial, leaving by the 7:40 train this evening. We shall be glad to have you come and hold a brief service of reading and prayer at 6 o'clock. Please ask some of our brothers and sisters to come with you. In the hope of the gospel, so precious is this affliction, I am, very truly yours, J. A. Garfield.'

"When I wrote expressing the sympathy of his brethren during the fearful ordeal of the campaign, he replied: 'I am glad our brethren are feeling so kindly toward me, and to know they are not moved by the assaults that are being made upon me. It is especially gratifying to know that these attacks are not made by men of national reputation, nor by those who know me well. Had I received the nomination through management or self-seeking, I should feel the heavy burdens which it brings; but when I meet the duties of each day as best I can, I cheerfully await whatever result may come, feeling that the responsibility rests not upon me.'

"When I wrote about the new building and asked any suggestion, he answered: 'I am glad to hear the work is to be undertaken, and I beg leave to offer but one suggestion, and that is that our brethren do not undertake to build too large a house. Let us keep within our means, and also avoid anything like ostentation either in size or decoration. Let it be a neat, modest church of under-size rather than over-size.'

"When a noted political preacher wished to occupy the pulpit and I asked his advice about inviting him, he said: 'We don't want any political preaching in our little church, and that's what Blank will do. I am not there as President, I am there simply as a disciple of Christ.'

"And in his hour of pain, knowing of our constant prayer in his behalf, he was heard to say: 'The dear little church on Vermont avenue! They have been carrying me as a great burden. When I get up they shall not regret it.' Then under the dome of the Capitol we conducted the service, the most impressive in the history of this country, perhaps, with three living Presidents and two Vice-Presidents, supreme court, diplomatic corps, house and senate, army and navy, and heads of departments, and six of his brethren bore his body away from the scene of his triumphs. January 20, 1884, the new house was dedicated. President Arthur was here and his cabinet, and many of the leading men of the nation. That ends our first decade.

"In 1876 was projected our Ninth street church. A mission was opened in a business college where the National Library now stands, and then in Odd Fellows' Hall southeast, and in 1891 the chapel was built at Ninth and D streets, and now there is a congregation of 1,140 and a Sunday school which is the second largest in the city.

"Our third decade has been one of expansion. March, 1897, the H street church, born in a tent, was organized, and has 250 souls; Whitney avenue, in 1899, and there is a church of 200. Thirty-fourth street has been the most rapid and vigorous of our missions. Vienna was organized as a mission in 1894. Fifteenth street, our Christian Endeavor church, was started last year, and now Tuxedo is our baby church.

(Continued on page 977.)



# Kansas Christian Missionary Convention

## F. G. T.

In the fine new building of the Disciples at El Dorado, Kansas, the forty-sixth annual state convention was called to order Monday night, Sept. 18th, by Howard C. Rash of Salina, president of the Bible school section. Although greatly hindered by floods, the delegates in increasing numbers found their way thither, up to the last day, until 250 were enrolled. S. W. Brown is pastor of this flock, and sustains an unblemished reputation for love and good works throughout the city, and the regions round about. He and his members were solicitous for the comfort of all their guests, meeting every train, and making the delegates welcome and happy. The usual plan of entertainment was followed—lodging and breakfast were provided, dinner and supper at hotels and restaurants. There were no complaints, but only compliments.

### Bible School.

Pastor Brown conducted the opening devotional service. This was followed by an address, "Importance and Power of the Bible School," by F. G. Tyrell, associate editor of the Christian Century. Committees were named, announcements made, and the audience adjourned. Tuesday morning, W. H. Betz, a member of the El Dorado church, led the praise service. President Rash submitted his report, and in the absence of W. A. Parker, the writer was asked to speak on the theme, "What Sort of State Leadership or Assistance Do Our Kansas Bible Schools Need?" The president then introduced a breezy, suggestive discussion of the question, "What Shall We Do With Our State Bible School Work?" No one had been individually invited to take part, nothing was cut and dried; there was every possibility that the discussion would fly the track or fall altogether, but it did not. No one could mistake the deep interest of every speaker, and the feeling that, for some reason, the Bible school work had been submerged by other interests. This discussion was opened with prayer by J. M. Kersey, and proceeded in excellent spirit. Wallace C. Payne, T. A. West, W. T. Hilton, C. F. Stevens, F. W. Emerson, W. S. Lowe, J. A. Longston, Bentley, Barnum, Ridenour and Lamb took part. The business men who spoke said that there was need of a broader policy. One of them exclaimed: "I'll tell you what's the matter with our state work, our church work, our preachers—we've got the whole thing on a five-cent basis!" Another said, "There's plenty of money, and to spare. It all belongs to the Lord, and we can get it if we'll go after it."

According to the report of the president, the Bible schools contributed to state work last year, in round numbers, \$500. Several years ago they contributed \$2,500, and the conviction was deep that as much money or more can be raised again as soon as the schools get the attention and service they need. The committee on future work summed up the sentiment of the convention in a report recommending the employment of a state superintendent of Bible school work at a salary of twelve or fifteen hundred dollars a year and expenses, not later than Nov. 1st. After twenty-five years of active work, President Rash insisted

on being excused from further service, and I. W. Gill of Wichita was chosen president.

### Christian Endeavor.

Tuesday afternoon session opened with a lecture by Dr. W. T. Moore on "Our



W. S. LOWE.  
State Secretary of Kansas.

Plea Newly Stated." Then came the address of the president of the Y. P. S. C. E., Mrs. W. S. Lowe of Topeka. There were 174 societies June 30, 1905, with a total membership of 4,783, an increase of 1,152 over last year. Contributed for all purposes, \$3,861.07, an increase over the previous year of \$1,521.55. Twenty-three societies are supporting orphans, two assisting in the support of missionaries, and one educating a young man for the ministry. There are thirty-three missionary volunteers, nine in the First church at Lawrence, one already on the field. Miss Jennie Morton, one of the volunteers, was present, and was introduced by R. H. Tanksley, pastor at Humboldt. Four societies are following the Bethany reading course. The nominating and future work committee reported Mrs. W. S. Lowe for president, and Miss Grace Lamb recording secretary; recommended the continuance and enlargement of systematic giving, with an emphasis on the tithe; special work for the societies, the observance of Forefathers' Day, and the appointment of three members of the state board to give attention to Endeavor work.

After Mrs. Lowe's address, the purpose for the coming year was discussed by L. S. Ludwig of Abilene, Miss Edith Geeslin of South Haven spoke on methods for the treasurer, Miss Irma Bryerly, Mrs. Ora Cantley and others on "Christian Endeavor at Work," and C. F. Stevens, of Central church, Wichita, delivered a strong address.

The features of the evening session were Dr. Moore's second lecture, "Our Plea Critically Examined," and an address, "The Dignity of Human Nature," by W. T. Hilton, the popular pastor at Atchison. This was the end of the Endeavor section.

### C. W. B. M.

The C. W. B. M. and Junior periods followed promptly on Wednesday morning, Mrs. S. L. Wilson, president, in the chair. At 8 o'clock Mrs. Emma I. H. Cary led a conference on "Our Organization." Dr. Moore lectured again, "Is Our Plea Need-

ed at This Time?" Miss A. Rosalie Pendleton, Topeka, read the secretary's report, Miss Alma E. Moore the junior superintendent's report, and Mrs. S. L. Wilson delivered the president's address. Then the representatives of the various districts responded to roll call with cheering reports of work done. Wallace C. Payne was on the program for an address and made it doubly interesting by dividing time with Mrs. Payne. They both spoke on Bible chair work outside the lecture room. The number of students has doubled in the four years, from 40 to 80. The future work committee recommended the appointment of a superintendent of literature, that \$1,000 be raised for the Bible Chair at Lawrence, that strong auxiliaries foster weaker ones, and adopted the national motto.

Probably the best hour of this period was that given to the Juniors. The local society came out to the session, and filed up on the platform to receive the banner, which was presented by Mrs. Mallory of Topeka, whose Juniors had held it for five years. It was received in a very neat speech by the little Miss who is president of the El Dorado Juniors. Then there were songs, duets, etc., and a masterly speech by Morse Salisbury on "One We Love." A cut of the young orator and his speech in full will be found on another page. Mrs. Clarence Pendleton of Topeka read a fine paper on "The Madonna of To-day," and was herself the best illustration of her theme. An illuminating address by Rev. E. A. Fredendagen on prison reform closed a long but interesting afternoon session.

The praise service Wednesday night, conducted by Miss Irma Bryerly, was a fitting prelude to the addresses that followed—M. J. Wright on "America for Christ" and Miss Bertha C. Mason on our work in Mexico. One could not listen to these splendid representatives of the faith without being impressed with their superb abilities and eminent fitness for the places they fill. To meet them socially was as delightful as to hear them in public. It is most gratifying that we have such a man as W. J. Wright leading the organized evangelical forces of the brotherhood. Miss Mason's address was enlivened with a droll and irresistible humor, and bristled with illuminating facts.

(Concluded in next week's issue.)

### ENTERS LARGER FIELD

Missouri is to be congratulated on having so experienced and faithful a man as



J. H. Hardin.

J. H. Hardin to lead her Bible school forces. Few men among us have served in more ways or been more generally useful than J. H. Hardin. As pastor of some of our best churches, corresponding secretary of the A. C. M. S., and president of Eureka College, the new Bible school secretary has been widely and favorably known. He is also an evangelist of good ability, having done special sabbath Bible schools. Mr. Hardin resigns a fruitful pastorate at Richmond, Mo., to enter this broader field.

# Kansas City Church in Its Magnificent New Home

## HISTORICAL SURVEY OF THE WORK



REV. GEORGE HAMILTON COMBS.  
The Pastor.

THE dream of our pastor has been realized at last in what might very appropriately be called "a poem in stone"—the Independence Boulevard Christian Church building, Kansas City, Mo. No attempt can be made here to relate what victories have been entered into this greatest one of the West in the shape of a congregation of Christians and their church building. It would take a philosophical Christian historian to perfect such a statement. The Sage of Concord, Mass., once said: "All foregone days of virtue work their health into this day." There was an old Latin motto which is certainly true: "One day is pushed forward by another," and Coldridge said, "In to-day already walks to-morrow." We may well remark, therefore, that in our dedication day, all the past history of the Christian church of Kansas City and of Missouri was walking. In recording church progress, we must not only take into account the machinery now at work, but we must remember that the spirit of all past progress is gathered up within it and is potent upon it. Christian forces, like those of nature, work cumulatively.

The list of names that ought to be mentioned in connection with such a work as that culminating in the present plant on Independence Boulevard would be too long to print on the pages of any newspaper. Some require special mention, as will be accorded by all fair-minded people. Years ago, when T. P. Haley came to Kansas City, he found a growing city and, like a wise man, he planned for the future. To him should be accorded the credit of creating the spirit which to-day prevails in our Kansas City churches—that of unitedly going into new parts of the city to establish churches. As soon as the First Church grew to fair proportions, another was started on the West Side. This one co-

### G. W. Muckley

operated with the First in organizing a third, now Forrest Avenue, on the South Side. These three started the Sixth and Prospect, on the East Side, now Independence Boulevard church. This spirit of unity and co-operation has continued until now we have thirteen well-housed and well-equipped congregations in Kansas City, practically out of debt for their buildings, all self-supporting and paying ministers for full time, with a resident membership of over five thousand (5,000), and a mission at Mt. Washington, which will be housed this year. No new work is projected, except by the advice of the joint board,

composed of all the boards of the different churches. When a work is organized, it is pushed vigorously until the congregation is housed and provided with a preacher. There is no thought of making one work greater than the other, or at the expense of the other. If one church is better housed than another, it is because it has grown up within a richer neighborhood and has had superior advantages of growth. Thus, when the mission child has been well started, to a very great extent it works out its own salvation.

Here should be mentioned some names of devoted business men and women who were blest with talent and good fortune in making money, who gave it gladly and liberally to the starting and equipping of these missions, now our thirteen strong churches. Others gave as they were able, and their names are recorded in the Lamb's Book of Life, though we cannot mention them here. Let us mention those who were always first with large amounts to start the work and keep it going: E. P. Graves, David O. Smart, Langston Bacon, Dr. I. M. Ridge, R. L. Yeager, J. B. Atkins, James Hurt, E. L. La Force, Mrs. E. P. Graves, Mrs. Sarah H. Jenkins, and Mrs. Mary J. Atkins. These people had the money and gave it. Without it, the present victories would not have been possible.

The Independence Boulevard Christian Church was born in 1888 in a hall on Independence Boulevard, as a mission Sunday school, to take care of the growing East Side. The church was organized the following year and the Sixth and Prospect building was erected and dedicated that year. This building was made possible by a gift of D. O. Smart, which amounted to nearly ten thousand dollars by the time the final indebtedness was paid. The church outgrew this building, necessitating the erection of the present church home, dedicated to the glory of



R. A. LONG,  
Generous Giver.

God and the salvation of man on September 17th. In this brief history the purpose is to show how many factors have entered into the present achievement. Had it not been for the princely gift of D. O. Smart, which made the Sixth and Prospect building possible at the right moment, giving our congregation recognition and standing at a critical time, the Independence Boulevard church would never have risen to grace our city as a prominent landmark in our Christian development. To have a great purpose is to be half on the way. To give money for this purpose, and then take God into company, is to go the whole stage. This Brother Smart did at the crucial period and saved the Sixth and Prospect work for a great future.

John A. Brooks figured prominently at this time, as the pastor from 1888 to 1892, inclusive. His was an eloquent and persuasive gospel and many were added to the church. His reputation as a public man, on account of his work in the Prohibition party, and as its presidential candidate, brought the church at once into prominence and people moving into Kansas City sought out this man and came into active membership. His pastorate was a great success until his resignation at the close of 1892.

The writer well remembers the first Lord's Day morning of January, 1893. A slender, modest, graceful young man from Shelbyville, Ky., was in the pulpit, having been called to the leadership of the church by the congregation at Sixth and Prospect without having seen or heard him. Men in whom we had confidence had recommended George H. Combs, and he was called to a great work. The sermon that morning was eloquent with an appeal for men and women to love Christ and to consecrate themselves body and soul to Him. This has been the keynote of his preaching all

## Made Possible By the Princely Gifts of Members

these years, and his life its illustration. As a congregation, we have followed the leadership of this consecrated, powerful man at too long a distance and very stumbingly. But Brother Combs never failed to rally us from time to time, until on Sunday, September 17th, we stood on the heights all day in contemplation and in thankfulness for what, under God, we had been permitted to do.

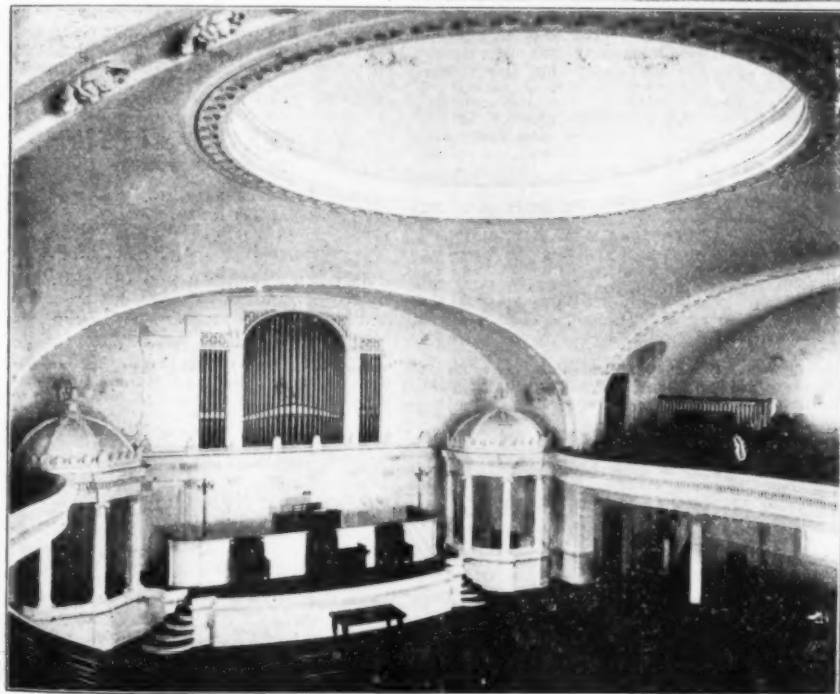
In 1891 R. A. Long came from Columbus, Kansas, to Kansas City. He had been in the lumber business there, but the field was too limited. From the first he succeeded, until now he is manager and principal owner of the Long-Bell Lumber Company, perhaps the strongest in the West. He was a member of the Christian church at Columbus, Kansas, and when he came to Kansas City he did not forget his duty. His mother was anxious to have him enter the ministry. In this he disappointed her, but by his giving and through his godly life he has, perhaps, done more good than had he entered the regular ministry. His gift of \$70,000 made the building of the Independence Boulevard church possible. It is beautiful to note that in all of Brother Long's giving he has been seconded by his wife. I verily believe that Brother Long has succeeded because he has combined with his business ability a Christian method in dealing with his employees. He meets with his men at least once a year, and if President Roosevelt

their own, because he has proven to them in practical helpfulness that their interests are one. I personally know that through two years of hard times he kept up the salaries of his men at a loss to himself of thousands of dollars. When I asked him how he could do this, he replied: "They cannot stand reductions in

is given the most careful notice, and if he is able and thinks it worthy, the gift receives attention. He is an example not only in what he gives, but in the way he does it. Such men are the hope and strength of a brotherhood. Let us pray for more such business men.

The Independence Boulevard Christian

NEW CHRISTIAN CHURCH, KANSAS CITY.—"A Peem in Stone."



INTERIOR VIEW OF INDEPENDENCE BOULEVARD CHRISTIAN CHURCH.

preaches to our nation in his prayer meeting talks, R. A. Long preaches to all employers and to all lumber men the gospel of Christian treatment of employees. As a result, all of his men believe in Mr. Long and work for his interests as for

salary. If I take proper care of my men now, God will help me to make it again in future years." That was in 1893. Since that time he has made money, and is to-day the most princely giver in our brotherhood. Every appeal

Church building is by far the handsomest and most complete house of worship in Kansas City or in the West. The location is ideal, being on the southwest corner of Independence and Gladstone boulevards. The view from the front portico looks directly north on Gladstone boulevard. People cannot see Kansas City without seeing this building. The church is designed in as nearly a pure Grecian Ionic style as is compatible with the requirements of a modern and useful church building. The exterior is of Phoenix stone for the lower story up to the main water table, and blue Bedford stone for the balance of the work. Leading up from Independence avenue are eleven steps to the porch. The plan of the auditorium starts with a Greek cross having shallow arms, the intersections of which are surmounted by a low dome penetrated to the sky and furnishing light through a shallow inner dome directly over the main auditorium. It is further lighted by windows from three arms of the cross. The treatment of the interior is white. The pews and woodwork are in mahogany and gallery is seated in opera chairs. The carpets are green Wilton. The Sunday school room is divided into twenty-three separate class-rooms, partitioned by sliding doors, making it possible to throw the entire floor into one

(Continued on page 981.)

This article is the seventeenth of a series now appearing in THE CHRISTIAN CENTURY relating historically to prominent and living link churches. The next article will sketch the growth of the church at Vincennes, Indiana, where William Deschger is the efficient pastor.



## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

#### JESUS PRESENTING HIMSELF AS MESSIAH AT JERUSALEM.

Mat. 21:1-19. Lesson 40, Oct. 1, 1905.

At last Jesus was ready to enter Jerusalem. He had been there often before, but never with such an inflexible purpose. Heretofore when his ministrations or teachings had provoked bitter opposition, Jesus had quietly withdrawn to await a time that should be more opportune. This time he did not expect to depart. He knew that the close of his active ministry was at hand. The passover feast would mark the end. But there was yet a week of largest opportunity, when throngs would once more hear his words and come under the spell of his gracious presence.

To make the utmost of the few remaining days, to declare himself unmistakably as the Messiah, to draw a sharp line between his working ideals and those of the official class, the Pharisees, Sadducees, and scribes, to impress the people in words of solemn warning with the urgency of repentance and reform, and to prepare his own disciples by tender acts of fellowship and by winged words of counsel for the days of responsibility before them—these were some of the definite aims which he must have had in mind.

Jesus was not a fugitive brought to bay, desperately employing any expedient for prolonging the day of freedom; he was rather the deliberately patriotic son of Israel facing the sacrifice which was essential to the redemption of his people and of humanity. History has never shown a more splendid example of deliberate devotion, foreseeing the inevitable and calmly facing it.

The importance of these closing days cannot readily be overestimated. This is attested, in part, by the prominence accorded by each gospel writer to the incidents of the week. Nearly one-third of the gospel according to Matthew, fully a third of Mark, about a quarter of the gospel of Luke and almost one-half of the fourth gospel are devoted to that which happened after the triumphal entry into Jerusalem. Each aims to make a real impression. No adequate conception of the period is obtainable from any one writer, however, so many-sided was the activity of Jesus. But all agree in representing Jesus as assuming a masterfulness, an aggressiveness, a self-assertion rarely characterizing his personality.

Bethany, where Jesus and his disciples had been lodging, was not far from Jerusalem, less than an hour's journey on foot. On the first day of the week he set out for the holy city. The rumor quickly spread that he was approaching and a great multitude took palm branches and went forth to meet him. According to the fourth gospel, this throng was composed chiefly of pilgrims who had come to Jerusalem for passover week. They were eager to see and welcome him, so as to give him confidence to assume his Messianic dignity and duty. They fully believed that the hour had come (Jo. 12:13) for his open avowal of his mission.

Jesus, too, acted as one who had made up his mind to a course of procedure. His approach was deliberate. When near the Mount of Olives, he sent two of his disciples to a place near at hand to borrow an ass' colt on which he might ride into the city. The animal was an important and distinctive accessory. Jesus rode, not to spare himself the strain of the toilsome ascent, but that all who witnessed his entry might be reminded of the well-known and oft-repeated prediction of the prophet Zechariah about the coming of the Messianic King. This was one of the first deliberate actions implying a decision to assume Messianic dignity, which the disciples had witnessed. No wonder it aroused their sudden enthusiasm. The fourth gospel declares that they did not fully un-

derstand the significance of the act until much later. They were acting from an impulse, but one that was proper, natural and irresistible. Divesting themselves of their mantles, they hastened to spread them on the back of the colt that he might sit thereon. The welcoming multitude surrounded him and all proceeded toward Jerusalem. Some spread their outer garments in the roadway; others, seeing the branches which a part of the throng was using, hastened to cut other branches from the trees and wave them.

It was a well-meant but embarrassing homage. The idea of the multitude, even of the disciples, and that of Jesus was quite divergent. While they anticipated his immediate assumption of national leadership, he just as distinctly offered himself as the meek and unambitious Prince of Peace. He well knew how transitory this popular homage was and how little he could rely upon it. Nevertheless, he accepted it, notwithstanding the protests of some of the onlooking Pharisees, because it served "to emphasize the claim which he now wished without reserve or ambiguity to make in Jerusalem."

As the jubilant procession swept along, the active mind of Jesus viewed in anticipation the lamentable outcome of it all and as he came in full view of the beautiful city of his fathers, the city of sacred memories, and persistent hopes, the conviction of its present uselessness for religious advance, and of its festering corruption but slightly veiled by its outward glory, brought tears of love and sympathy and regret to his eyes. Jerusalem was dear to every son of Israel, the dearest spot on earth, but to Jesus, who had such a marvelous insight into the significance of institutions and ideas, its impending and richly-deserved fate was nothing less than a tragedy.

The city was greatly stirred by the public entry of Jesus, yet no one interfered, the rulers because they feared the multitude, the Romans because they regarded it as a passing incident of the feast.

The details of the remainder of this eventful day are somewhat obscure. According to Mark, Jesus simply went to the temple, looked about him sadly and returned for the night to Bethany. Matthew and Luke are less explicit, but permit the assignment of the cleansing to the first or second day of passion week.

There will always be a chance for an honest difference of opinion regarding the cleansing of the temple. As a significant declaration of what was befitting the house of God, its most fitting occasion was at the outset of the active ministry, where John records it. Its repetition at this time would seem justified as a symbolic reassertion of the standards of religion for which Jesus had ever stood.

There was a noble, unshrinking, courageous assertion of himself this day, on the part of Jesus which the Christian may well ponder and imitate. It was an assertion that meant repression, a triumph which involved sacrifice, a glory that could only be fulfilled through suffering and shame.

### CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

#### THE JOYS OF CHURCH MEMBERSHIP.

Topic, Oct. 1. Ref. I. Thegs. 5:5-15; Luke 12:8.

The joys of the Christian life are serious joys. It is a serious life we are called to live in this busy world as followers of him who, while he was here on earth, found his fullness of joy in going about doing good. The disciple is not above his Master. It is not an easy thing to follow him, and yet it is the way of all holiest love and therefore of all highest joys. The busy life is the best life, and in the long run the happiest life. "More rust out than wear out." More fall in the Christian life from indolence than from any other one cause. Only the busy life is blessed, or indeed can be. Idleness breeds ennui, indifference, evil surmising, bitterness, malice, and all the foul breed of unbrotherly things.

"These things have I spoken unto you that my joy might be in you and that your joy might be full," the Master said. And again he said, "Ask and ye shall receive that your

joy may be full." The conditions of the joyful life are that we shall hear his words, ask of him freely, and follow him faithfully. "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulations; but he of good cheer: I have overcome the world." Not freedom from trials or troubles or sorrows or from burden bearing, but taking joyfully the spoiling of our goods, knowing that in heaven we have a more enduring substance. It is the outlook that gives joy.

The Christian life is a sober life. The world seems to have found its joy in being drunk. All too many even to-day have the notion that delirium is delight. Some are drunk with wine, some with passion, some with pleasure, or what passes for pleasure, some with business. Yet the drunkenness of the world is death. "The wages of sin is death." It is true, always was true, always will be true. The gospel of Jesus Christ simply announces the fact. It was just as true before the gospel was given. The gospel—the "good news" is that "the free gift of God is eternal life." "Be not drunk with wine wherein is excess, but be filled with the spirit" is the scriptural, sensible way of enjoyment. "The kingdom of God is not in meats and drinks, but in love, joy and peace in the Holy Spirit." Nor is there something mysterious and something supernatural in all this. Being filled with the Holy Spirit is just as simple a matter as being filled with any other sort of spirit. We make our own choices in these things. It is not so much a matter of beliefs as of the attitude of the soul toward God, a receptivity of spirit, a willingness to receive of his grace and of his fullness of the spirit in all things.

The attitude of the soul is the chief thing, after all, in all right living. And fullness of joy is in our willingness to receive and do the things that the master would have us to do. "For the joy that was set before him, he endured the Cross, despising the shame, and sat down at the right hand of the throne on high, thrones and principalities being made subject unto him." It's the way of all exalted life, of all joyous, satisfying service.

### THE PRAYER MEETING

By SILAS JONES

#### EVILS AND CURE OF COVETOUSNESS.

Topic Oct. 4, 1 Kings 21:5-29; Luke 12:13-15; I Tim. 6:17-21.

Ahab, king of Israel, is sorely distressed. What has happened to him? Has he lost his first born son whom he expected to succeed him on the throne? Has some great disaster overtaken his armies? Has famine or pestilence visited his people and destroyed thousands of them? No, none of these things has befallen him. The dreadful calamity over which he mourns is the refusal of a neighbor to sell a vineyard. Naboth the Jezreelite had a vineyard hard by the palace of the king. Ahab thought he needed the vineyard for a garden of herbs. Naboth was not willing to sell the inheritance of his fathers. The king was so desirous of owning the vineyard that his failure to get it sent him to bed. Foolish king! How many men are like you! They are not grieved on account of the miseries of the world, but on account of the thwarting of their desires for the goods of others.

#### Might Instead of Right.

"Dost thou now govern the kingdom of Israel?" This is the question addressed to Ahab by his wife. She wishes to have him understand that what cannot be obtained legally and justly can be obtained by force. And he permits her to use force, and when she has accomplished the destruction of Naboth the king hastens to take possession of the coveted vineyard. Covetousness causes men to commit such injustice as that involved in the killing of Naboth and the appropriation of his inheritance. Men who deceive their neighbors for the sake of gain are acting in the spirit of Jezebel. Knowledge used to deceive is no better than force used to kill. To employ superior knowledge to the disadvantage of our fellow men is to exemplify in modern fashion that ancient heathenism whose word was:

"Force rules the world still.  
Has ruled it, shall rule it;  
Meekness is weakness,  
Strength is triumphant."

#### The Sense of Fitness Lost.

The man who asked Jesus to divide the inheritance had no sense of the fitness of things. His judgment had been perverted by covetousness. He saw nothing discordant in the demand for a division of property at a time when Jesus was unfolding the laws of the kingdom of God. The sick chamber is invaded in the chamber of the dying by covetousness and the hour of death is made more bitter by the clamor for property. Cov-

etousness will not permit children to sit together in peace at the funeral of parents. Friendship finds it intruding at the most sacred moments. Its discordant voice is heard at the marriage altar and it spoils the music of the sanctuary. In fact, the covetous man is forever doing that which offends good taste. If he should ever be permitted to see the golden streets of the heavenly city he would ask to have them put to wrong uses.

#### The Cure.

It is well to remember that things impossible with men are possible with God. The difficulty of curing men of covetousness should not produce despair. God is still on

his throne and he sends forth his healing power among us. We ought to pray that we ourselves and all men everywhere may realize that a man's life consisteth not in the abundance of the things he possesseth. It is extremely hard for us to rid ourselves of the conviction that abundance of possessions is essential to abundance of life. We need to be made surer that man is the measure of things, and not things of man, and that the man who is the measure of things is not an accident in a godless universe but the child of God. The employment of riches for the good of man and the acceptance of the gospel teaching concerning man will cure the worst case of covetousness.

## Wisconsin Christian Missionary Convention

Charles W. Dean

This convention met Sept. 19 to 22 with the young and promising church at Grand Rapids. The attendance was good and the Grand Rapids hospitality was of that genuine brand which makes one long for more conventions of this kind. The report of Corresponding Secretary H. F. Barstow of Ladysmith was a remarkable document, indicating a careful mastery of the state work in detail, and a supreme reliance upon God to give the increase. The report shows a net gain of 21 per cent for the past year, making the present membership in the state a little more than 1,700.

Under the direction of Evangelists C. H. Devoe and H. K. Shields the State Board began a meeting at Grand Rapids, April 2, and on the 22d a church was organized, which at present numbers about fifty members. The convention program was of a very high order. Dr. J. H. Garrison, editor of the Christian Evangelist; Mrs. Laura De Lany Garst of Des Moines, Claris Yewell, now of Baltimore, and G. A. Campbell of Chicago, were visitors from abroad, whose presence and participation made the program one not soon to be forgotten.

Mr. Campbell's address on Wednesday evening was a masterly presentation of the theme "The Spirit of this Age," and

gave the convention city a very clear interpretation of those things for which we plead to-day.

Dr. Garrison, at 11:00 on Thursday, brought the convention into the holy of holies. In an address upon "The Inner Meaning of Christianity" he laid upon all hearts the simplicity and the sublimity of the gospel of Christ. In the evening he spoke to a splendid audience in the Congregational Church, using the theme "Seeking the Kingdom." It will mean much to the newly founded church that two such men have been in their midst, and left with them and the community in which they live such messages of truth and power. And Mrs. Garst, "the queenly woman"—no one will ever forget her song, "Bye and Bye"—wonderful song and wonderful singer; and then her talks upon Japan, and especially the way in which she led us into the very secret of the Cross.

Every department of the church work was represented upon the program, but some of the representatives failed to appear.

Mrs. Anna R. Atwater of the Tidings gave much help to the C. W. B. M. Bro.

H. N. Dale gave a splendid plea on behalf of "The National Benevolent Association," and received an offering.

P. A. Sherman of Rib Lake presented the Christian Endeavor work as related to missions, and Mrs. Goodnight on Friday afternoon conducted a session devoted to all the different lines of Sunday school.

Mr. Harry K. Shields, singing evangelist of Rochester, Ind., led the singing during the entire convention. He has no superior as a leader and soloist, and at the closing session enhanced his fame by presenting an hour's program, in which the young people presented songs and recitations to the great profit and pleasure of a large audience. The writer gave the closing address upon the theme "The Supreme Value of Bible Study."

J. C. Thurman of Green Bay was re-elected president, to serve for one year. H. F. Barstow secretary; E. M. Pease of Grand Rapids, treasurer.

In a closing word let me mention the enduring monument which the Grand Rapids church makes to the wise and masterful evangelism of C. H. De Voe. It was but fitting that he should be present, and by his quiet, cheerful counsel make it possible for the church to acquit herself with so much credit.

## Among the New Books

**His Life, in the Words of the Four Gospels.** Prepared by the Pastors of Oak Park. Illus., 1905. Pp. 226. Paper, 14 cents. Cloth, 25 cents.

Last year during the Lenten season the pastors of Oak Park, a suburb of Chicago, prepared a little booklet called "His Last Week," which gave the story of the passion and resurrection of Jesus in the interwoven words of the four gospels. This little work had such a circulation that they were encouraged to prepare the more ambitious book here offered. Ever since Tatian's Diatessaron there have been harmonies of the gospels. This one has the unique and practical advantage of being both scholarly and cheap. It may be obtained by writing W. E. Barton, D. D., Oak Park, Ill.

**The Early Relation and Separation of Baptists and Disciples.** By Erratt Gates. The Christian Century Company, Chicago. 124 pp. \$1.00.

I carefully read the book, "The Early Relation and Separation of Baptists and Disciples," and enjoyed it very much. So much did I appreciate it that I have since read it a second time and that with no less pleasure and a great deal more profit. It is a fortunate thing that we are to have this contribution to our literature. One thing that impresses me as much as any other about the work is

the unbiased way in which the author presents these facts. If I mistake not both Disciples and Baptists will read this book with equal interest. It is true to the title which it bears, dealing with those important events in our early history which culminated in our separate existence. It is a straightforward statement of these facts without favor to anyone. It is timely in its appearance—especially so because of the good feeling that now exists between the Baptists and ourselves. With gratitude our great brotherhood should receive this work and give it a permanent place in our literature. It deserves the widest possible circulation.

W. T. Fisher.

**The Bible: Its Origin and Nature,** by Marcus Dods, D.D. New York, Charles Scribner's Sons. Pp. 245. Price, \$1.00.

There are some things about the Bible we must intelligently perceive before we can appreciate its message. To the consideration of a number of these questions, Dr. Dods has applied himself in this volume in a most luminous and scholarly manner. He is a man of rare scholarship. His expressions are never involved. He is suggestive and markedly helpful. In this book seven questions or features of the Bible are considered: The Bible and other Sacred Books, the Canon, Revelation, Inspira-

tion, Infallibility, Trustworthiness of the Gospels and the Miraculous Element in the Gospels. The Bible had its origin in a twofold source—the revelation of God to man, and the conserving of this revelation. The characteristic bond of unity is the historical revelation of God culminating in Christ. The test of canonicity is this, is the aim of the book congruous with the aim of God in Revelations. Inspiration is not defined. All definitions of inspiration are found inadequate. Some of its features are considered, such as that inspiration is primarily a spiritual rather than an intellectual element. The Bible is infallible in its realm, the realm of spiritual culture. The Gospels by the severest tests have been found trustworthy as the setting forth of the revelations of God. The chapter on the miracles of Jesus considers them in comparison with the miracles of other great religious teachers. Jesus' miracles are shown to be congruous with his high aims and never sensational. Jesus' miracles were wrought not so much to prove his Messiahship as because He was the Messiah. But the greatest miracle of all is inseparable from His own personality. It is a timely and stimulating book, and deserves a wide reading.

SHERMAN HILL

Paola, Kan.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

O. E. Hamilton will begin a meeting soon at Payette, Idaho.

R. W. Abberley takes charge at Walnut Hills, Cincinnati, Oct. 8.

A. D. Harmon of St. Paul has been called to the church at Milwaukee.

Miss Lulu M. Rapp, Kendaills, Mich., wishes to work as assistant pastor.

Herbert Yeuell goes to the Third church, Brooklyn, N. Y., in November.

Claris Yeuell has left Amboy, Minn., for the Randall Street Church, Baltimore.

The Christian church, Monterey, Mexico, has the coolest auditorium in the city.

C. M. Kreidler has resigned at St. Paul and goes to Baltimore, where we have eight churches.

Percy Atkins, Meridian, Kansas, has accepted a call to Reserve, Kansas, and is already at work.

Amboy, Minn., has engaged A. J. Carlick, of Harriman, Tenn., and the work is progressing nicely.

Thomas A. Abbott, whom we met in Kansas City last week, is incurably good-natured and optimistic.

Harry Shields, Rochester, Ind., is a good singer and leader. He is available for work as singing evangelist.

The church at West Plains, Mo., wants a man for a meeting in the near future. A pure and sonseparated man is desired.

J. C. Harris, who has been at Madelia, Minn., the last two years, continues the work there in connection with that at Lewisville, Minn.

Leonard V. Barbee, Terre Haute, Ind., can hold meetings during the autumn and winter. He has succeeded as a soul-winner. Try him.

Dr. J. A. Beattie of Cotner University made a call at the office the other day. He reported the enrollment at the close

of the first week 25 per cent greater than at the close of the first week last year.

The Martin Family, evangelists, have been busy all summer. They have preached to great crowds and have added hundreds to the churches.

Harry G. Hill, secretary of National Educational Society, has decided to spend a month or two on the firing line. This notice ought to bring him many calls.

The first state convention of the Anti-Saloon League of Illinois will be held at Peoria, Nov. 13th and 14th. The league is gathering the names of all the church voters.

Charles E. McVay will sing at Lamonte, Mo., in October, and in Burlington, Kansas, in November. He is open for December meetings. Address, Benkelman, Nebraska.

A. T. Campbell of Toronto has accepted a call to the Monroe Street Church, Chicago, and will begin early in October. We are delighted to welcome him to this arduous but hopeful task.

Chas. Clayton Morrison of Springfield has been "talking religion to the people" this summer, preaching every night in churchless sections. Two new congregations have been organized.

C. O. Burton has resigned at Roachdale, Ind., to take effect in December. He has been with this church four years. He can be addressed at Roachdale for regular work or special meetings.

G. W. Thompson, pastor at Kirksville, Mo., is free to hold two or three meetings between now and Christmas. He is a good man. He will accept the free-will offerings as compensation.

Arthur L. Haley, Butler, Ind., is highly commended as a singing evangelist. He is said to be a success both as leader and soloist. He is called a good personal worker. Such men should be kept busy.

E. W. Darst reports that the simultaneous revival is taking deep root about San Francisco Bay. One new church will be organized as a result of the campaign, the Bureau of Evangelism supporting the evangelists.

G. W. Muckley was in Ft. Scott and other Kansas towns last week on Church Extension business. There is yet one Lord's day for the churches to save the day for this superb ministry by taking large offerings.

The Christian churches in Cincinnati on both sides the river begin simultaneous evangelistic meetings Oct. 8th. W. J. Wright, superintendent of evangelism, has sent out a strong letter urging the heartiest co-operation in all details.

We have received "an appreciation of service" warm resolution of the church at Ames, Ia., on the work of F. D. Ferrall and wife, who are leaving them after four years of faithful and loving service. Mr. Ferrall's new address is Bloomfield, Ia.

J. J. Taylor of Lexington, Ky., is highly commended by R. M. Campbell, Owingsville, Ky., where he has just closed a meeting with 38 additions. Brother Taylor helps in the simultaneous campaign in Cincinnati and Pittsburg. He ought to be kept busy.

The Temple Seminary, Baltimore, Peter Ainslie, dean, is devoted to the study of the Bible from an undenominational point of view. It started as a Bible class, but grew so rapidly that it

has been organized as a school and is one of the departments of the Christian Temple, of which Mr. Ainslie is pastor. The first class was graduated last year. Such an enterprise is most commendable.

A movement toward another congregation in Kirksville, Mo., which unfortunately does not meet with the approval of all, is under way. We trust it is not divisive and that harmony will be restored. Thirteen united with the old church Sept. 10th. D. A. Wickizer, pastor.

Miss Anna Holmes, 708 Church street, Ann Arbor, Mich., desires work as assistant pastor. She has taken a course in stenography and typewriting, hence can do the correspondence. She has taken the Bible work under Prof. G. P. Coler and thus is splendidly equipped for the work.

C. J. Sharp of Hammond, Ind., called last week. He reported a one day tent meeting, Sept. 17th, at which J. H. O. Smith delivered three addresses, and Miss Mary Bailey, gospel soloist, sang; \$2,400 was raised to pay for a choice corner lot, a bargain, on which to build a church. The audiences have been good all summer with frequent additions.

One of our evangelists writes us to advise him where he can get a singer to assist in a meeting, and to wire him at once. We want to be of service in such cases, and to this end shall be glad to keep a register of evangelists and singers, with list of their engagements, etc. If you wish to avail yourself of this service, send in name, permanent address and itinerary, with open dates.

Mr. and Mrs. Wilfred E. Gordon (nee McNeal), who have spent several months in America, return to Mahoba, India, sailing October 7th on the Columbia of the Anchor line from New York, and reaching Bombay the last of November. They have endeared themselves to all who have had the privilege of their acquaintance, and many good wishes will follow them.

J. P. Lichtenberger, pastor of the Lenox Avenue Union Church, New York City, was recently elected president of the Disciples' Union and vice-president of the New York City Endeavor Union. The work of his church begins this fall with the brightest prospects in its history. Charles Reign Scoville will hold a meeting with Brother Lichtenberger in February, and plans are being formed for the greatest campaign ever made by the Disciples in the metropolis. Nine additions to the church this summer.

Prof. O. L. Lyon of the Department of Sociology, Economics and pedagogy at the Illinois Wesleyan University, Bloomington, Ill., who has been connected with the Methodist Church and has preached effectively for that people in the past, took membership with the Disciples at the Second Christian Church last Sunday. Bro. Gilliland speaks of him with enthusiasm as a man of excellent spirit and large ability. He will sever his connection with the Illinois Wesleyan, and will be available for preaching among the Disciples.

In his eleven years' pastorate at Danville, Illinois, Rev. S. S. Jones is establishing an enviable record. During his pastorate, 1,643 persons have been received into the church, 885 by confession, 372 by letter, and 386 from other

## AT THE PARSONAGE.

### Coffee Runs Riot No Longer.

"Wife and I had a serious time of it while we were coffee drinkers.

"She had gastritis, headaches, belching and would have periods of sickness while I secured a daily headache that became chronic.

"We naturally sought relief by drugs, and without avail, for it is now plain enough that no drug will cure the diseases another drug, coffee sets up particularly, so long as the drug which causes the trouble is continued.

"Finally we thought we would try leaving off coffee and using Postum. I noticed that my headaches disappeared like magic and my old 'trembly' nervousness left. One day wife said, 'Do you know my gastritis has gone?'

"One can hardly realize what Postum has done for us.

"Then we began to talk to others. Wife's father and mother were both coffee drinkers and sufferers. Their headaches left entirely a short time after they changed the old coffee for Postum. I began to inquire among my parishioners and found to my astonishment that numbers of them use Postum in place of coffee. Many of the ministers who have visited our parsonage have become enthusiastic champions of Postum." Name given by Postum Co., Battle Creek, Mich.

There's a Reason.

Read the little book, "The Road to Wellville," in each pkg.



## THE EXTENSION OF BIBLICAL STUDY

### THE INSTITUTE OF SACRED LITERATURE

(Continuing  
The American Institute of  
Sacred Literature)

### THE UNIVERSITY OF CHICAGO

**FIFTY COURSES**  
(popular and professional) for  
ministers, Sunday School  
teachers, parents and all who  
are interested in the improve-  
ment and extension of biblical  
study in the home, the church,  
or the community. Private  
study, class work or lectures.  
Send for Announcements.

churches. In addition to his evangelistic work, Bro. Jones has performed 368 marriages, conducted 416 funerals, delivered 1,300 sermons and made upwards of 6,000 pastoral calls. These facts were made public Sunday, Sept. 17th, when the Third Church of Danville celebrated the eleventh anniversary of Mr. Jones' pastorate, which has been in such a marked degree successful. Congratulations to both church and pastor.

Prof. T. M. Iden of the Emporia Normal School, Emporia, Kan., has issued his annual invitation to the new men of the school to become acquainted with and interested in the Upper Room Bible Class, a most interesting meeting held on Saturday evening of each week. Prof. Iden has made this one of the leading moral and religious features of Emporia, and is doing a splendid work, not only for the young men resident at the school, but for a wider circle of those who have gone out from his immediate class-room. Prof. Iden published last year his letters from Palestine, under the title "Upper Room Letter from Bible Lands," which has had a wide circulation.

Church Extension receipts—Comparative statement for week ending Sept. 20, 1904 and 1905:

Church Extension Receipts—Comparative Statement for Week Ending Sept. 20th, 1904 and 1905.

	1904.	1905.	Less.
From individuals..	\$ 104.50	\$ 101.75	2.75
From annuities....	735.00	.....	735.00
From bequests....	100.00	.....	100.00
From churches....	2,857.42	1,299.75	1,557.67

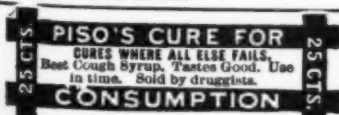
Total ..... \$3,796.92 \$1,401.50 \$2,395.42  
Contributing churches last year..... 112  
Contributing churches this year..... 65

Less ..... 65  
The board is sorry to be compelled to report a loss, or a falling behind from all sources of receipts and the number of contributing churches. The total falling behind in receipts as compared with last year is \$2,395.42. The falling behind in the number of contributing churches is 65. The board is unwilling to believe that the great brotherhood has lost its interest in the work of Church Extension. In most parts of the country there have been three stormy Sundays, and only small offerings have been sent thus far. The churches that always send the largest offerings have not yet been heard from. We believe that the falling off in the number of contributing churches is due to the fact that churches are holding back their offerings until they can bring them up to creditable amounts. This is the only generous and hopeful way to look at the matter. Nearly 1,400 churches promised to take the collection and thus far only 272 have sent in offerings, and a

### WITH IMPURE DRINKING WATER

Use Horsford's Acid Phosphate.

Destroys the germs of typhoid and other fevers. Makes a refreshing and cooling summer drink.



great many of these are from churches that did not promise.

According to the reports thus far from the churches their part toward reaching the half million mark will fall far short. The board believes that the last week of September and the first weeks of October will show great gains. We believe that the churches will not allow this work to suffer. Remit promptly to G. W. Muckley, corresponding secretary, 600 Water Works building, Kansas City, Mo.

### A LAST APPEAL.

The American Christian Missionary Society makes this last appeal to a generous and loyal brotherhood. We are within eight thousand dollars of the \$100,000 mark. The year closing has excelled all other records in work accomplished in the field and in the office.

Vast plans necessitated by pressing conditions demand a vaster income. The time is passed when we can think of doing anything more than an elemental work upon an income of less than \$100,000. To-day we face this dilemma. We must retire from fields entered in a small way, confess defeat in strategic points seized, permit other religious bodies to pre-empt territory and seize what we have built; or we must place in the hands of our Acting Board a fund adequate to the maintenance of our present lines, and sufficient for the conduct of an aggressive campaign. The latter policy is the only winning one. To-day we need \$100,000. We ask our loyal brotherhood to heed an appeal for this amount. A close intimacy with the field, covering a period of ten years, forces upon us the necessity of laying the burden of Home Missions upon the hearts of the brotherhood. We appeal to the generous givers. We appeal to those who have not yet known the joy of sacrificial giving. We appeal to preachers, to church officers, to churches, to Sunday schools, to all, everywhere, who love the Lord Jesus and his glorious gospel, to come up to the help of the Lord—to the help of the Lord against the Mighty. Send in an offering before September 30th, that we may sweep victoriously over the line, set a new mark for our forward going, and enter with thanksgiving upon a new era of missionary giving our Home Missionary victories. Shall our appeal be in vain?

Faithfully your servant,

BENJ. L. SMITH, Cor. Sec'y,  
Y. M. C. A. Bldg., Cincinnati, O.

### PALESTINE TRAVEL CLASS.

Dr. Willett is making preliminary arrangements to take another class to Egypt, Palestine and Asia Minor in the winter and spring of 1907, under the direction of the University of Chicago. The two former class journeys, the one conducted by Prof. Shailer Mathews in 1902, and the other by Dr. Willett in 1904, proved so successful and satisfactory, from the educational point of view, that the plan has been made permanent in the university program.

The class will start the last week in January, 1907, and will traverse all the ground covered by the former classes, and will add several new and interesting features to its itinerary. The class will be limited to thirty members. Daily lectures will be given, as before, upon the history, geography, manners and customs and exploration of Bible lands. The most competent and satisfactory arrange-

ments are being made for the convenience and comfort of the party. It will not be a mere troupe of tourists, but a regular class of the University of Chicago, doing regular daily work, and receiving the same credits as for residence work at the university. Several members of the class have already been enrolled. The preliminary circular of information will be issued in October. It is hoped that by spring the class may be sufficiently organized to begin a regular course of reading in preparation for the journey. This course will be outlined and directed by Dr. Willett. Circulars of information will be sent upon application to Herbert L. Willett, the University of Chicago.

### CHRISTIAN CENTURY PULPIT.

(Concluded from page 970.)

"Thirty years ago a little mission chapel and 150 souls. To-day eight churches, 2,500 members, and \$150,000 in church property! Washington has doubled in population. Our growth has been sixteenfold.

To this church 1,522 souls have been added, five ministers of the gospel have gone from us, \$225,000 have been contributed to the work by people in very moderate circumstances, 9,000 religious services have been held, and the pastor has preached 5,000 sermons and made 50,600 calls.

"So much for figures; but there are greater things than figures. This is a fragment. Hitherto the Lord hath helped us. We may trust Him for the untold future. Let us go on to perfection."

C. W. Yard, for twenty-five years in the ministry in Kansas, has closed his work at Thayer.

### GET POWER.

#### The Supply Comes From Food.

If we get power from food, why not strive to get all the power we can. That is only possible by use of skillfully selected food that exactly fits the requirements of the body.

Poor fuel makes a poor fire and a poor fire is not a good steam producer.

"From not knowing how to select the right food to fit my needs, I suffered grievously for a long time from stomach troubles," writes a lady from a little town in Missouri.

"It seemed as if I would never be able to find out the sort of food that was best for me. Hardly anything that I could eat would stay on my stomach. Every attempt gave me heart-burn and filled my stomach with gas. I got thinner and thinner until I literally became a living skeleton and in time was compelled to keep to my bed.

"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I have kept up its use ever since. I was surprised at the ease with which I digested it. It proved to be just what I needed. All my unpleasant symptoms, the heart-burn, the inflated feeling which gave me so much pain, disappeared. My weight gradually increased from 98 to 116 pounds, my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. The Grape-Nuts food did it." Name given by Postum Co., Battle Creek, Mich.

A ten-days' trial will show anyone some facts about food.

"There's a reason."

## FROM THE FIELD

### TELEGRAMS.

Kansas City, Mo., Sept. 24, 1905.—Forty-four added here the first week, twenty-eight to-day, 1,606 so far this year. All money raised for this beautiful building before dedication. Six thousand three hundred realized for missions this year. My second meeting with Dr. Combs.—Charles Reign Scoville.

### CHICAGO

Sept. 24th was Rally Day at the Englewood church Sunday school. The school is making an effort to have an average attendance by Jan. 1st, 1906, of 550. It has an average now of over 400, and is doing a splendid work. C. J. Jackson is the efficient superintendent.

The North Side church took formal possession of its new property last Sunday afternoon, Sept. 24. Members from nearly all the city churches united with the North Side congregation in special afternoon services. Short addresses were made by the pastor, Bro. Shaw; also by Dr. Willett, E. S. Amies, George Campbell, Elias Long, E. M. Bowman, Prof. Herrick and C. G. Kindred. Over \$2,000 was pledged for the work. The property recently acquired occupies the most prominent corner at George street and Sheffield avenue, and gives the congregation a good equipment for work and growth. A special address delivered by Mr. Long will be found on another page of this issue.

Fourth anniversary services were conducted last Sunday at the Metropolitan church. Rev. J. H. O. Smith, a former pastor, and always a welcome visitor in Chicago, occupied the pulpit. Friday night of this week a church reception will be given to which all are invited.

Dr. Willett addressed the ministers' meeting last week on "The Program and Promise of Christian union." This week the association united with the other pastors of the city in a meeting at Association hall under the auspices of the Anti-Saloon League.

### ILLINOIS.

Augusta.—Church here has given me a call to remain with them as their pastor another year. Church is prosperous.—N. E. Cory.

Streator.—The corner-stone for the new Central Church of Christ of this city

### NEW CAR LINE TO SOUTHERN CALIFORNIA.

Pullman tourist sleeping cars through to Los Angeles without change daily from Chicago, beginning September 15th, via the Chicago, Union Pacific and North-Western Line and the newly opened Salt Lake Route. Great reduction in time schedules via this route. Colonist one way tickets on sale daily from Chicago, beginning September 15th, only \$33.00 to Los Angeles. Correspondingly low rates from other points. Double berth in tourist sleeping cars \$7.00. For tickets, sleeping car reservation and full particulars, apply to your nearest ticket agent or to S. A. Hutchison, Mgr., 212 Clark St., Chicago.

was laid yesterday afternoon. J. H. Gililand of Bloomington delivered an interesting and appreciative address. Our new building is to be of brick and stone, and will cost about \$13,000. We hope to dedicate by January.—Charles D. Hougham, minister.

### TAZEWELL CO. (ILL.) CONVENTION.

The Tazewell County Co-operative Association of the Christian Churches is one of the oldest county organizations of the state. Through its ministry in past years the churches at Delavan and Pekin and other localities of this county were established. The annual convention will be held at Pekin, September 29-30. The principal address will be delivered by L. O. Lehman of Havana on the evening of the 29th. All of the ministers of the county have been asked to deliver addresses and only one or two will be unable to be present. The preachers who will speak are: H. H. Jenner, Washburn; J. E. Couch, Minier; W. D. Madden, Washington; Bros. Vawter and G. W. Warner, Mackinaw; Bros. I. L. Parvin and Geo. Southgate, of Eureka. Many of the S. S., C. E. and C. W. B. M. workers of the various churches will also be present to take parts on the program. The program is strong and an enthusiastic convention is expected. It is very probable that the association will attempt definite and larger things for the Master's Kingdom in this county.

J. A. Barnett.

### INDIANA.

Sullivan.—Work progressing in Sullivan. One more baptized this week; eighty additions since Jan. 1st.—David R. Francis, pastor.

Scottsburg.—Our church will be dedicated next Sunday, Oct. 1st. F. M. Rains is to deliver the dedicatory sermon, at the morning service; also preach the evening discourse. Princess C. Long will sing in the morning, and Bertha Cravens in the evening. The pastor of the church, M. H. Jacks, will also make a short address.

### IOWA.

Sioux City, Iowa.—The Northwest District convention of Iowa was held at Sac City, September 19-22. The convention was not largely attended, owing, in part, to the fact that almost the entire district board had moved out of the district and the place of meeting was changed at a late date. This district comprises thirty counties—twenty-two of which have one or more churches called Christian. A fund was started by subscriptions of ministers to put a district evangelist in the field. Several churches in this district seem to be unable to secure ministers. Good reports from the churches were given, for the most part. Several churches in this district are small and have sustained loss by removals during the past year. The district board for the coming year is as follows: President, LeGrand Pace of Onawa; vice-president, Loren Howe of Pierson; secretary, C. L. Organ of Lake City. The convention will meet next year at Webster City.—J. K. Ballou.

### MISSOURI

#### SEVENTH (MO.) DISTRICT CONVENTION.

All things are ready! Seventh (or Clinton) District Convention, Nevada, Oct. 3-5. Let all the churches send delegates. The Nevada church will entertain all visitors free.

H. Jas. Crockett,

Butler, Mo., Sept. 20.

Prest.

### NEW YORK.

G. N. Shishmanian of Constantinople occupied the pulpit of the West Fifty-sixth Street church, New York, Sept. 17th.

#### How Some Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have made not less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., 5585 A C Locust Ave., St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

When planning a business or pleasure trip from Chicago to Buffalo, New York, Boston, or any eastern point, you should investigate the satisfactory service afforded by any of the three express trains operated by the Nickel Plate Road. Colored porters are in charge of coaches, whose duties are to look after the comfort of passengers while en route. Special attention shown ladies and children, as well as elderly people, traveling alone. No excess fare charged on any train on the Nickel Plate Road. American club meals, from 35 cents to \$1.00, served in Nickel Plate dining cars. One trial will result to your satisfaction. All trains leave from LaSalle Street Station—only depot in Chicago on the elevated railroad loop. Call on or address John Y. Calahan, General Agent, 113 Adams street, Room 298, Chicago.

### Atlas of The World

## FREE

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A. W. Gehres of Veedersburg is assisting S. D. Watts and the Waveland congregation in revival services.

H. R. Lockabill of Crawfordsville has received a call from a church in Baltimore, Md., and has the same under consideration.

The number of ministerial changes in Indiana is unusually large for this season of the year. Among the more recent resignations noted are: E. B. Barnes, Noblesville; G. M. Anderson, Indianapolis (Fourth church); J. L. Thompson, Peru; T. A. Reynolds, Muncie; A. S. Morrison, Thornton; G. W. Infield, Battle Ground—but the list would extend itself almost ad infinitum. Who will suggest a remedy for this evil, so harmful to both minister and congregation?

One of our aggressive Indianapolis ministers has sent out a call for information from the ministers concerning the prayer meeting attendance, methods, etc. He feels, with many others, that the service, so sadly neglected, if not wholly ignored, has an important place to fill in the church life. We trust that his induction of facts will help a solution of the difficult problems concerning this service. Certain it is that we have too long made the man who talks "long and loud" in the prayer meeting the subject for ridicule and insinuation. It is to his credit that he attends the mid-week service, from which 90 per cent of the members are absent. He has his imperfections, and may even make dishonest representations in a "hoss trade," but it is a safe presumption that he is a better man and cherishes higher ideals than if he neglected the prayer meeting service.

The convention of the Third district was held at Battle Ground, Sept. 14-15. The attendance was not large, but the addresses and discussions were enthusiastic and plans were formed for doing more vigorous district work. The following officers were elected: President, Earl Wilfley, Crawfordsville; secretary, W. H. Newlin, Jamestown; Christian Endeavor superintendent, S. D. Watts, Waveland; Sunday school superintendent, S. G. Smith, Ladoga.

Jamestown, Ind.

### NEW YORK CITY.

W. B. M.

The members of the First Church of Disciples of Christ, 323 West Fifty-sixth street, New York City, tendered to Rev. and Mrs. B. J. Denham a farewell reception on Tuesday evening, September 12, 1905, on the close of Bro. Denham's six years' pastorate with the church. All the active members of the church were present and the gathering was a most representative one. Mr. and Mrs. Denham and Elder and Mrs. Robert Christie received the guests.

After an hour of social intercourse a pleasing programme was presented by well known artists, consisting of solos by John P. Boruff and Alpheus M. Applegate, and readings by Miss Marion Short.

Deacon Francis M. Applegate presented the following statement:

"The Rev. B. F. Denham came as pastor of the First Church of the Disciples of Christ, worshipping at 323 West Fifty-sixth street, New York City, in October, 1899, and has continued as pastor to the present time.

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discouragement and aggressive forward work was immediately instituted.

"During his pastorate he has displayed signal ability in his pulpit work, preaching sermons of high intellectual merit, and spiritual uplift. During that time the church greatly increased in numbers under his ministrations, and all the auxiliaries received a new impulse and have done aggressive and successful work. He started a church paper under the name of "Forward" which came to the home of the members every week and brought the entire membership into close touch with the general church work. The work of raising money to meet the church needs and to pay off the deficit was turned over to him by the officers of the church, and while the membership was only possessed of modest means, he succeeded in meeting the increased financial demands of the current church work and in reducing the deficit in a smooth and businesslike manner. He instituted a semi-annual missionary offering instead of presenting the needs of our various missionary enterprises at frequent intervals, and under his efforts the church gave more money than ever before. He not only urged others to give, but contributed generously of his own means.

"In the early summer of this year Mr. Denham presented his resignation as pastor, but at a church meeting held June 28, 1905, the congregation almost unanimously requested him to withdraw it. Business enterprises, however, into which he had entered would not permit him to do this, and the church is reluctantly forced to accept his resignation, and therefore his relations as pastor of the church must come to a close."

A resolution was introduced, seconded by Elder J. H. Banton, who said that it merely presented in a formal and feeble way the appreciation of the church of Bro. Denham's work, and mentioned many other acts of helpfulness and uplift on his part. The resolution was unanimously adopted by the church.

Bro. Denham responded very feelingly, speaking of his six years' work and the difficulty confronting a minister in New York City, where a high degree of pulpit ability was required, and at the same time the people expected the pastor to do a great deal of church visiting, and also of his great love for the people. When he had finished speaking few eyes were dry in the house.

At the close of the reception Elder Robert Christie presented to Mr. Denham on behalf of the members of the church a very handsome silver loving cup, with an inscription reading: "Presented to Rev. B. J. Denham by the members of the First Church of Disciples of Christ, New York City, September 12, 1905."

Mr. Denham goes to Florida to engage in orange culture, but he will always be received with a royal welcome whenever he visits the old church in Fifty-sixth street.

H. W. Nicholson has closed at Hallowell, and is open for engagement. He can be addressed at Liberty, Kansas.

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**BOYS' AND GIRLS' RALLY DAY.**

The Sunday School Home Missionary Offering will be taken the Lord's day before Thanksgiving Day, November 26th. The Home Board is sending a pretty exercise prepared by J. W. Carpenter of Virginia, Ill., to all schools desiring to make the most of the day. The observance of this day is becoming a feature of Bible school work everywhere. It emphasizes Home Missions as fundamental to all missionary work. It appropriates the sentiment of the popular Thanksgiving note to the immediate benefit of the land we live in and makes practical the sacred emotions of the season. All superintendents should plan for a great rally this year. For help and information write Benjamin L. Smith, corresponding secretary, Y. M. C. A. building, Cincinnati, Ohio.

**KANSAS CITY CHURCH.**

(Concluded from page 972.)

By Z. T. Sweeney from the text, "I am not ashamed of the Gospel of Christ, for it is the power of God," etc. The sermon was uplifting and inspiring. He divided his sermon into three parts. First, power for civilization; second, for unitization; third, for moralization. At the close, \$6,330 was raised for missions, R. A. Long and David O. Smart each giving \$2,500, seconded by their wives; \$3,000 of this goes to city missions and \$1,000 to the National Benevolent Association. The church was completely paid for before dedication, and cost, furnishings included, \$124,000. Of this amount, R. A. Long gave \$70,000. The afternoon services were participated in by representative ministers from other religious bodies and from our own churches and, judging by their speeches, Christian union seemed near at hand. Realizing that a great work must be done by our church of 1,500 members, a protracted meeting began Sunday night, under the leadership of Charles Reig Scoville and De Loss Smith. Great interest has been manifested in the erection of this building by letters and telegrams to our pastor from all over the land. Our membership is, therefore, made to feel that the eyes of a great brotherhood are upon

us and that you consider this work your work as well. Brethren, pray for us, that we may be kept in the faith and love of Him who loved us and gave Himself for us. Pray for our evangelists. Great crowds are coming every night and already people are turning to the Lord.

**PROVISIONAL PROGRAM, STATE CONVENTION VIRGINIA CHURCHES.**

Ministerial Period, Monday night, October 2.

Praise service, Hugh W. Sublett; president's address, H. P. Atkins; "The Ideal Minister," Milo Atkinson.

Tuesday morning Oct. 3.—Praise service, W. C. Wade; "Preaching, Expository or Topical—Which?" E. B. Kemm; discussion; "A Minister's Vision," B. H. Melton; discussion; "The Pulpit and Civic Righteousness," D. S. Henkel; discussion; business session; adjournment.

C. W. B. M. Period.—

Tuesday afternoon, Oct. 3.—Devotional services, Mrs. W. J. Shelburne; address of welcome, Mrs. Phranja Pattie; response to address of welcome, Mrs. R. D. Tyler; president's address, Miss Ellen Kent; secretary's report, Miss Gillie Cary; treasurer's report, Miss Lula O. Phillips; music; field secretary's report, Miss Mary I. Orvis; report of superintendent of Young People's Work, Miss Estelle Shackelford; music; "The Mission Field in the Kentucky Mountains," Miss Anna Haley; "Gleanings From the San Francisco Convention," Mrs. F. F. Bullard; "Tithing," Mrs. J. T. Jobson; benediction.

Tuesday evening, Oct. 3.—Devotional service, Miss Mary I. Orvis; address, Cephas Shelburne; adjournment.

State Mission Period—

Wednesday morning, Oct. 4.—Quiet hour, S. A. Morton; address of welcome,

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W. M. Mason; response, G. A. Watson; president's message, W. F. Fox; appointment of committees; report of State Board; messages from the workers; "A Cup of Cold Water," Robert Elmore; adjournment.

Wednesday afternoon, Oct. 4—Praise service, D. E. Hanna; "Our Weak Churches—What Shall We Do?" A. J. Renforth; discussion; "A Missionary Conscience," W. G. Johnston; "Money and State Missions," J. D. Hamaker; "Foreign Missions," S. J. Corey; adjournment.

Wednesday night, Oct. 4—Praise service, C. H. Poage; "New Treatment Evangelism," J. J. Haley; adjournment.

Thursday morning, Oct. 5—Quiet hour, C. E. Elmore; committee reports; "National Benevolent Association," Geo. L. Snively; "The Training of the Ministry," Josephus Hopwood; short talks by old Disciples; adjournment.

Thursday afternoon, Oct. 5—Report of Sunday school superintendent, Jas. S. Thomas; "The True Purpose of the Sunday School in Its Relation to the Church," J. N. Harman; five-minute addresses; "Infant Roll and Primary Work," W. G. Johnson; "The Home Department," F. F. Bullard; "The Bible Class," J. A. Spencer; "The Normal Class," Wm. Burleigh; "The Grading of the Sunday School," I. T. T. Hundley; adjournment.

Thursday night, Oct. 5—Praise service, C. O. Woodward; "The Virginia State Work as an Indianian Sees It," Cephas Shelburne; adjournment.

### CHRISTIAN UNION IN JAMAICA.

(Concluded from page 968.)

One minister in amplifying the thought of the common evil of overlapping referred to one district in which were six churches within a radius of four miles, three being within two miles. In this locality a seventh church was being built, although everybody belonged already to one of the six and the membership of the new church must be made up of disaffected or excluded members.

Another said that while so many

heathen were without the gospel it was a crying evil that there were so many churches and preachers in Jamaica.

Dr. Johnston is using his pen in behalf of union. His words remind one of words of similar import from two Presbyterians preaching on union one hundred years ago.

Christian union is needed in every land. It is especially needed in Jamaica, where missionary money from Europe and America is being used so freely to build up churches alongside of other churches.

### ELDER ROBERT SANIDY.

Elder Robert Sanidy was born in Pottsville, Pa., August 11th, 1826. In his infancy his parents moved to Northumberland county, Pennsylvania, where they resided until 1840, when they removed to St. Joseph county, Indiana, and here Elder Sanidy remained the rest of his life. He was married to Miss Mary Ann Rowser, Jan. 9th, 1851, and during all the intervening years they have lived and labored in loving accord.

Elder Sanidy became a Christian in 1847, uniting with the Christian church on Harris Prairie, and has always been a faithful and devoted follower of Christ, serving as deacon, and later as elder of the church, for many years. He died August 24th, 1905, after a somewhat prolonged sickness, during which time his faithful wife, though herself infirm with age, sat almost constantly by his side. Elder Sanidy had by industry and economy accumulated a substantial fortune, and having no direct heirs, he arranged for the bulk of it to go, after his widow's decease, to the promotion of the cause of Christ. Several years ago he gave to the church in South Bend a good business property on the annuity plan, the same to be sold, and the proceeds devoted to the erection of a modern house of worship. He also provided for several thousand dollars to be set aside as an endowment for the church, and bequeathed his home for a parsonage. He also remembered other churches in the county, and gave \$1,000 to the ministerial relief fund. He provided, further, that any balance not otherwise designated should be devoted to the establishment of a church in South Bend as a memorial to himself and wife.

His death, though not unexpected, has left a vacancy in the ranks of the church in South Bend which will be felt for a long time to come.

P. J. RICE.

### The Voice of God.

"God speaks to us through other channels than Scripture. In nature, in history, in providence, in conscience, His voice is heard. Day by day He speaks to us through good men, through good books, most loudly and explicitly through our own experience. To many their first clear sense of God's presence has come through the example or remonstrance of a friend or through some awakening incident in life. Far more legibly and more convincingly than in Scripture do we read in our own experience some of the profoundest and most salutary lessons God has taught us. Not all God's word is Scripture. The spirit of God is not imprisoned in the Bible nor limited by it. As already noticed, Romanists and the Friends are right in resolutely maintaining that the Spirit is ever alive and active in the imparting of truth."—Marcus Dods, "The Bible, Its Origin and Nature."

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The Lackawanna Railroad will open its new ferry terminal at West 23rd Street, New York, on Wednesday, September 20th. The structure will be the most imposing of the railroad ferry buildings now grouped on the North River at 23rd street, which is rapidly becoming the great crosstown artery of the roads terminating on the Jersey side.

It was the original intention of the Lackawanna to have the structure ready for patronage early in August, but the destructive fire which recently swept its Hoboken piers made it impracticable to inaugurate the service until the slips for the present Barclay and Christopher street lines had first been restored. So rapid has been the company's recovery from the effects of the fire, however, that the 23rd Street service is being started much earlier than was anticipated and the new line will be opened on September 20th with a full fleet of modern double decked ferry boats and complete facilities for passengers and teams.

On week days the boats will run every 15 minutes between 6 a. m. and 10 p. m. and every half hour between 10 p. m. and 6 a. m., while on Sundays the 15-minute service will not begin until 8 a. m. The structure is one of the finest on the North River. It is built of steel, with an imposing front of ornamental copper and is absolutely fireproof throughout. The length of the building is 325 feet, providing three ferry slips with waiting rooms on the first and second floors. There will be a central clock tower 135 feet high, visible from many portions of the river.

With the opening of this terminal the Lackawanna will also begin the operation of electric cab and carriage service at West 23rd Street for the benefit of its patrons. Cabs available at all times of the day or night for service in Greater New York. The new service will materially add to the convenience offered by the Lackawanna for reaching the Metropolitan Hotel and shopping districts, all of which are easily reached from the 23rd Street crosstown lines. The new line will be in addition to those now being operated between Hoboken, Barclay and Christopher streets, New York. The present service between 23rd Street, New York, and 14th Street, Hoboken, will also be continued as heretofore.

Yours truly,

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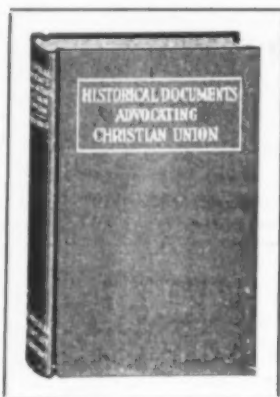
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